BIBLE MONITOR

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"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

I'LL COUNT MY BLESSINGS

I lift my heart today in praise To him who loves me so, Whose mercy crowneth all my days, And makes my cup o'er flow. O have I loved him as I should For all his blessings free? Praise God who giveth naught but good, For he is good to me!

I thank him for unclouded skies – For love beyond my ken-That when my path in shadow lies, The sunshine comes again. I thank him for the hopes fulfilled – For ev'ry answered plea, That though life was not all I willed, My God is good to me.

I go to meet another year, With faith no doubt can dim, God reigneth, and I will not fear, But trust my way with him. Then if that way be bright or dark, Let peace unshaken be! And let me, like the soaring lark, Sing God is good to me!

I'll count my blessings – count them o'er and o'erI'll tell my Father's goodness – I will love him more,
I'll count my blessings bountiful and freeYet I can never count them all – so good is God to me!
-Mrs. F. A. Breck

USING OUR TIME WELL

As the old year draws to a close, it is a busy time. There are a number of opportunities at the end of the year to be with friends and relatives. From Thanksgiving through New Years Day is a time to visit.

Even though we might not appreciate all the activities and festivities of the season, we do enjoy gathering with others. Even if we do not do gift exchanges and parties, we do gather to sing carols and have meals with our families. During this season we may provide some food and joy for those not as well favored as ourselves. We go outside our usual routine to provide some kindness and presents for those in difficult situations.

Entering the New Year, we realize how much we have en-

joved gathering with others during the last few weeks of the old vear. Our hearts are warm with the joy of the season and the good times enjoyed with others. We may even make a resolution that we will devote more of our time to visiting with other people. Yet it seems that before long we find that we have forgotten that resolution. We doubt if we can arrange any more time away from our daily tasks to go visiting. Our tasks become the dominating feature of our lives as we forget the joy and peace that we had known during the holiday season. So being forgetful and very busy we do not keep our resolution

As we find reasons to not go visiting, we forget that those we might have visited are lonely.

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Perhaps they have been discouraged because they can no longer go and do as they did in the past. Perhaps they are facing a major health crisis. Life has changed dramatically for them. They were the people, who could be counted on to do the visiting and the encouraging, now they are in need. They do not require much. The visit does not have to be lona. There is no need to provide entertainment; they just want to visit. They want to know what is happening in their former circles of activity. The elderly especially enjoy the presence of children. They often like to sing the songs they have known for a lifetime. They crave the prayers of the saints as they struggle with their current situations.

Each situation is different, but yet each is alike in the need of knowing that others care. Many times those who do the visiting end up being the ones who are the most blessed as they take away far more than what they have given.

Just as visits among the sick, afflicted and elderly are needed, so there is a need for visiting among the congregations. Just like individuals, congregations go through tough times. Situations arise in congre-

gations that bring discouragement. The visit of a few from other congregations can be an encouragement to that congregation. It is not only small and struggling congregations that crave these visits, but the larger, prospering congregations also long for fresh faces and voices. Not only should ministers visit, but lay members should be dedicated to the encouragement of other congregations. It is amazing how a few visitors can change the dynamic of a worship service.

Important times in the lives of congregations are Revival Meetings, Lovefeasts and District Meetings. It is the expectation that others will visit from other congregations on these occasions. The presence of those from other places creates a larger body of believers. It serves as encouragement and will help to increase the joy and usefulness of the meeting. Both the ministers and the members are encouraged. Perhaps, those who are not members may be more encouraged to unite with the body, which has the support of other congregations.

As we live in an increasingly hostile culture, we need the support of others who serve the same God. We need to fellowship with those who have like minds in matters of the Spirit. We realize there are others of like precious faith but we long to be sure by seeing them in our presence. We are burdened with finite minds so we need physical contact, whether it is as an individual visiting another individual, or a family visiting another family or a group visiting another congregation. In each circumstance there is encouragement.

We do not need a special talent to visit someone else. We just need to be willing to give a little of our time and to be open to going. We need to remember the special services of other congregations so we might attend. The little a visit costs us will be worth even more to those who receive the visit. It may be the difference between giving up or being victorious.

Are you prepared to visit more during this coming year? Are you ready to encourage an individual, a family or a congregation?

Happy New Year M.C.Cook

SAFE IN GOD'S OWN RIGHT HAND

Isaiah 41:10

The last part of verse 10 says "...yea, I will uphold thee with the right hand of my righteousness." These words are taken from a passage that speaks of God's greatness and mercy. They are a display of God's providence during a time of hardship and reverses.

When the going gets rough or when tragedy befalls us we may be tempted to ask God some questions such as, "God, why did you allow this to happen?" or "Where is God in all of this?" There are those who say, "This is it!" "I've had it!" or "I'm done!" And so God often gets the blame for our misfortunes and all too often for our own carelessness.

When things go well we may take the credit for being smart or clever. We forget to say, "Praise the Lord" and "Give the glory to God for His great goodness." Instead we may say, "Am I ever having a streak of good luck!"

I am told that our forefathers believed that there was no such thing as luck. Instead they taught us that God has given us the gift of personal choice and free will. And the Old Brethren taught us to do our best and leave the rest.

God is not the source of our troubles. Instead, God is the source of our strength. Strength to cope with our problems. Strength to overcome the problems which are a part of living in this lost and ruined world. And the longer we live here in this world the greater will be our problems. Not only will we face increased physical problems due to old age but also the problems that God's Word declares will be a part of living in the lost and closing days of time. Sin will wax worse and worse so much so that the child of God will weep and lament as he sees the day approaching. But remember that he who seeks comfort and strength on the arm of Jehovah will there find that comfort and strength.

There are those who point a finger at those who suffer and ask the same question that Christ's disciples asked in John 9:2, "Master, who did sin, this man, or his parents, that he was born blind?" Jesus answered "Neither."

Then Jesus put clay on his eyes and healed him. And the whole incident gave rise to that beautiful Christ exhalting song – the words go something like this:

Once I was blind but now I can see
The light of the world is Jesus.

(John 9:25)

Once more we are reminded of the word of the Bible text, "I will uphold thee with the right hand of my righteousness." God cannot fail!

Brother Paul A. Hartz, Jr. 157 N. Lincoln St. Palmyra, PA 17078

THAT'S NOT FAIR

From the mouths of babes and the hearts of discontented souls come the words, "That's not fair!" It is the call of the underdog, the cry of the possessor of the shorter stick, and the la-

ment of the loser. It is the justification for a poor situation. Those words are seldom spoken by the Gold Cup winner, the blue ribbon owner, or recipient of a monetary raise.

Various forms of the word "fair" are found in the Old and New Testament. They refer only to fair weather – as in cloudless skies, fair countenance – as in Queen Esther, or all that is goodly, pleasant and beautiful in the broadest sense – as in Solomon's description of his loved one.

The word "equity" marches across the Old Testament parchment less than a dozen times and is usually paired with judgment or peace or wisdom. It means fairness, impartiality and justice, but these qualities seem to be God's domain, especially in the last days. As a child of God it is my responsibility to try to be fair and equitable in my business and personal dealings, and as a mother and teacher to be fair in life's daily trials and judgment calls.

However, there are situations, weather, governments, landlords, diseases, afflictions, families, bosses, and/or strangers that affect the child of God in negative ways. Is it fair?

In the Old Testament Joseph was sold by his jealous brothers, wrongfully imprisoned by Potiphar's spiteful wife, and then held prisoner for a protracted sentence because of a forgetful butler. Joseph's answer in Gen-

esis 50:20 as he spoke to his brothers, "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."

Hezekiah, King of Judah, brought the Israelites back to God in two joyful chapters in II Chronicles (30 and 31) with the sanctification of the priests, the direct donations to the Levites. and seeking God with all his heart. Then within less than a three day period Hezekiah was given a death sentence by Isaiah a session of pouting, weeping and praying brought a promise of healing - a poultice of figs was deemed unsatisfactory by the king - and Hezekiah demanded a sign. This promise was no dewon-the-fleece event but the sundial was turned back ten degrees. All for the sake of one ruler! The fifteen years extended to him produced Manasseh, the most wicked of Judah's kings. During the prolonged days, Hezekiah proudly displayed his opulence before Babylonian princes and ambassadors, which eventually led to the downfall of Judah. Was it fair that Hezekiah was awarded extra years that seemed to add nothing to God's glory?

The eight-year-old child king,

Josiah, was foretold by A-Manof-God more than three hundred vears before he took his place as King of Judah. At age sixteen he began to seek after David's ways and declined neither to the right hand nor to the left. His lists of accomplishments were impressive. The house of the Lord was repaired with money that was collected and then delivered to the doers of the work. Il Kings 22:7 shows a utopian state of affairs. "Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully." Not only was the Lord's house restored, but the Book was found and read, the Passover was reinstituted, and all that was evil was torn down, burned. broken, and strewn. There is nothing adverse noted in his reign, yet he died in battle at age thirty-nine. Was it fair?

The devastation to lives and homes in New Orleans from Hurricane Katrina, the implosion of the Twin Towers on September 11, 2001, and the tragedy at the Amish school house in Nickel Mines, Pennsylvania speak of death and terror by "an act of God", organized terrorists, and a lone perpetrator. Were any of them fair?

Whirlwinds, thieves, and fires were specifically handed to Job because he was righteous. The walls of Jericho fell down flat (saving only Rahab) for the benefit of the Israelites and to the detriment of their enemies. In I Kings 20:30 a wall "fell" on 27.000 Syrians, giving Israel the victory. More often, the horrors of war and weather descend equally on saint and sinner. Matthew 5:45 has the answer to the dilemma - is life fair? "That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Even as children of God our lives are sprinkled with disease. birth defects, divorce, unemployment, pain, and cancer. If we are walking with the King then we rejoice with those that rejoice, weep with those that weep, forgive, forget and forbear and always look for the goodness of God. It is all in the mindset. A Godly focus claims this promise: "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD forever." And fair doesn't matter any more.

Sister Mary Sue Moss

SPITTING IN GOD'S EYE

II Peter 3:10, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

It would do us all good to not only take the text above to heart, but to memorize it, to make a motto of it and hang it on our living room wall. While we are making mottoes, this one would be useful in the dining room: "And put a knife to thy throat, if thou be a man given to appetite." (Proverbs 23:2)

Today man is on a collision course with the Judgment of God. It would do man well to realize that all you see around you will soon be gone, and its end will be disaster. Man started building a kingdom apart from God the moment the serpent said, "Thou shalt not surely die." (Genesis 3:4) Man built a tower so he could climb up and spit in God's eye, but God confused the language of man and the tower soon fell. Man's defiance of God is legendary.

When Moses went to the top of Sinai to receive the law from God, it was not long until the Is-

raelites, shattered at the long delay of Moses, were dancing naked around a golden calf of their own making. They knew better. God was leading them daily with a pillar of smoke and with fire by night. They had an exceptional leader, a man of great spiritual strength and discernment. Yet the people, despite all their blessings and all God had provided, defied God and wanted their own way. When God fed them with Angel's food, they dreamed of the leeks and the onions and the cucumbers and the melons. When they demanded meat. God sent quails from the sea, so many that the meat came out the people's nostrils. They died before they had a chance to eat it all.

The people wanted a king so they could "be like other men." God gave them kings, but Saul and David were men of war. Thousands died. Solomon's empire enjoyed a few short years of peace, but he mixed the multitude with strange women and soon the kingdom was divided. War upon war prevailed until, more than once, Israel was carried away captive.

In the New Testament man's defiance of God is documented

even better. The Romans had defeated every foe and their kingdom stretched across all of Europe, half of Asia and all of Northern Africa. Those who defied Rome were crucified. The Pharisees also had a "kingdom." It was smaller than Rome, but the Romans let the Pharisees run things in Israel.

They were just like the old serpent. His favorite way to defy God was putting people in bondage: to take away their free will, their choice, their health, their happiness, and finally their life. That is what the old devil did with Adam, and that is what he does with us.

Man is basically a selfish creature. He does what he wants and does not worry about the consequences. He shakes his fist at his maker. He laughs at the Word of God, or even better, he writes his own, "more accurate" translation. Many people have attempted to bring God down to their level. It will never happen.

We must aspire to rise to God's level. God made that possible when He gave up His Son to die and rise again for our sins. "I am crucified with Christ, yet not I, but Christ liveth in me." (Galatians 2:20) Self is taken away in Christ, so likewise selfishness is taken away. We look for a better kingdom. Jesus said, "My kingdom is not of this world." (John 18:36) The things of this world, except what is done for the souls of man, will not survive.

"Wherefore do ye spend money for that which is not bread?" (Isaiah 55:2) This is the question many of us fight with, all the while attaining the things of this world, which the scriptures tell us will be burned up. Indeed, the humble home of our youth has been replaced with a mansion of mammoth proportions. When we want something, we are usually quite able to go out and buy it without thinking twice. If we do not have the money, we run out and borrow the money, or else put it on one of our many credit cards.

Many of the people who grew up during the Depression or the Second World War and did without many things have declared that "My children will never have to live like I did." If you hand your children everything they want, they will soon expect it all the time, from everyone. They will want immediately what it took their parents a lifetime to attain, and they will do ANYTHING to get it.

Whatever you buy, it will not satisfy. The rich man said, "What shall I do, because I have no room where to bestow my fruits? This will I do: I will pull down my barns, and build greater; and there will I bestow all my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee...." (Luke 12:17-20) This man had I trouble, as most of us do.

Some folks have big, beautiful farms. If they farm as unto the Lord, realizing that our situation on earth is only temporary, then all is well. Beware of I trouble. Some have businesses. Do you run your business with the idea of a temporary business with permanent retirement in heaven, or are you spitting in God's eye?

Many things can become

gods to us. My fantasy was a walnut paneled study loaded with books and with all my diplomas on the wall. I use to dream about how impressed everyone would be when he or she would see my study, sit in the big leather chair in front of big desk. But someday all these things will be mowed down like grass. "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God." (II Corinthians 10:5) "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." (Matthew 6:19-21)

Brother Lynn H. Miller

GOD AND HIS WORD

Where did we come from? The question has haunted men from the beginning of time. One belief is that there is a God who created everything and preserves it. The alternate belief is that it just happened.

1. On a warm, sunny lagoon, near a tropical island, shaded by palm trees, a remarkable thing occurred: spontaneous life developed. A single celled amoeba developed, grew larger, split into two and from it all life developed.

There are many other theories more complex than this, but all follow the same general pattern.

- 2. Where did man come from? The amoeba simply developed, became birds and animals and a very intelligent monkey like animal developed into man.
- 3. Where did the warm sunny lagoon (in short the earth) come from? There are many theories: A huge star exploded or the gasses floating around in space came together and formed the earth. One thing they are generous with is time. When I was a boy the earth was fifty million years old. Now most evolutionists allow billions.
- 4. Where did the gasses floating around in the universe come from, or the star that exploded to form the earth? There had to be something first. Where did it come from?

If we accept this alternate belief, these four things listed above need to be accepted on faith.

If we accept the fact that there is an all-powerful God who created everything, this is the only thing we need to accept on faith. It is logical to assume that God would attempt to communicate with man. We believe that the Bible is that attempt.

The Muslims accept the Koran as God's attempt to speak to man and there may be others but when compared to the Bible they fade into insignificance. The universal appeal of the Bible: it has been the best seller for hundreds of years. Prophecy has been fulfilled even to the smallest detail. A few examples: Matt. 24:2 speaks of the destruction of the temple "there shall not be left one stone upon another that shall not be thrown down." This might be possible for the main wall but how about the foundation? That would not be disturbed. But Josephus tells us that when the temple was burned the gold on the walls melted and run down into the foundation stones and were later dug up to retrieve the gold.

Jer. 51:31, "One post shall run to meet another to show the king of Babylon that the city is taken." Run to meet another? History tells of the river running through the city. The Medes turned the river aside and entered the city by the riverbed from both ends at the same time. The messengers (posts) literally ran to meet each other to tell the king (in the center of

the city) that the city was taken.

One more question: where did Satan come from? Did he exist forever? No, only God is eternal. Did God make a mistake? Would it have been better if He had left the tree of the knowledge of good and evil out of the Garden of Eden? The answer of the above is no! God wanted a people who would choose him. Satan, himself, was created a chosen servant of God, but rebelled, thinking that he could replace God as the ruler of the universe.

God wants a people who will choose Him. Deut. 9:15 tells us that the Lord our God is a jealous God.

We, who are created in His image, have similar desires to be chosen. Years ago I started keeping company with a beautiful girl. She had been dating another young man. Well do I remember the Sunday morning after church when we were standing outside the old Latimore Meeting House when the young man approached us. I could easily tell by the look on his face that he wanted to speak to the girl alone. I could have easily stayed close and seen that he had no opportunity. Instead I asked to be excused to speak

to someone else. She must choose....

Even so, God wants us to choose. The world is His rival for our affections. Every time we follow a worldly fad or fashion only because the world tells us to, we cause Him to feel jealous. Every time we make a separation from the world because of love for Him, He appreciates it.

Just like a natural relationship we grow to love Him more as we spend more time with Him. The only difference is that in our natural relationship as we spend more time together we are likely to discover some imperfections in the person with whom we are spending time. In our relationship with Christ we find no imperfections in Him. We spend time with Him when we pray (talking with God), reading His word (He talking to us), thinking of Him (mediating), singing His songs, talking to others about Him and meeting with His other friends (worship). One of the best ways to develop love for Him is to think of all the things that He has done for us, and in fact is still doing.

Years ago my brother, David Lehigh, wrote a poem, which I still love.

FOR ME

He had a mansion of jasper and gold
Brightness and glory that cannot be told.
But He left it all for a manger bed,
He was weary with no place to lay His head
And on Calvary's brow His blood He shed.
For me.

Golden crowns had been His own.
A rainbow circled His dazzling throne.
But He left it all and His brow was torn
And bruised and pierced by many a thorn
Stained with His blood was the robe He had worn
For me.

He lived in Heaven the angel band
Hovered about for His every command.
All power was His but He left it all
To serve, He answered each needy call.
He tasted the vinegar and gall
For me.

Up to the gates of eternal day
With His own shed blood He has opened the way.
He left this earth and has entered there
A glorious mansion of light to prepare;
A home in that city bright and fair
For me.

Charles E. Lehigh 2390 Grandview Road Hanover, PA 17331

MATTHEW 5:1-3

Jesus went unto a mountain and sat, and His disciples came unto him. Jesus had many disciples for John tells us, Jesus made more disciples than John did. (John 4:1-2) Out of these he chose twelve and sent them out to preach and teach. To them He

gave power to heal sickness and cast out devils. Later He appointed seventy also to preach and teach with power. (Luke 10) Unfortunately as He taught some hard sayings many went back and followed Him no more. (John 6:66-71)

As He sat on the mountain, He opened His mouth and taught them. We need to be careful when we open our mouth. James 1:19, "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:"

He taught them saying, "Blessed." The definition of the word that I like best is, a special favor granted by God.

Blessed are the poor in spirit. James 2:5, "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" I think the poor in spirit is much more than being poor in the things of the world.

Psalms 34:18, "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."

Psalms 51:17, "The sacrifices of God are a broken spirit: a broken and a contrite heart,

O God, thou wilt not despise."

Isaiah 57:15, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

Isaiah 66:2, "For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

Luke 22:26, "But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve."

Romans 12:3, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

I Peter 5:5, "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."

"...for theirs is the kingdom of heaven." There seems to be much controversy about the kingdom so I will say this, Jesus told His disciples to pray thy kingdom come, and never told them to stop praying thus. I will give a few passages of scripture concerning the kingdom and you can form your own opinion.

Daniel 2:44, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Luke 17:20-21, "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! Or, lo there! For, behold, the kingdom of God is within you."

John 3:3, "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

Matthew 25:34, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

John 18:36, "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

Revelation 11:15-17, "And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God almighty. which art, and wast, and art to come: because thou hast taken to thee thy great power, and hast reigned."

Acts 14:22, "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God."

Hebrews 1:8, "But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom."

Revelation 17:14, "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen,

and faithful"

Satan is trying to destroy the kingdom, but be ye faithful unto death and ye shall inherit.

God bless you and keep you safe, Brother William Carpenter

IN EVERY PLACE

The Lord calls me into obedience through a tugging at my heart that cannot be ignored. If I try to ignore the tugging, then I eventually become miserable. I don't like being miserable.

My husband and I felt the call to go to a place we would not normally go, to be with one of my cousins. The decision to go there was a difficult one. Were we compromising our beliefs to be with family? Would being there cause us to sin? (We can sin most any place.)

I don't exactly fit into the crowd there unnoticed. My religious head covering and modest way of dressing sets me apart from the other women there. It is my response to a calling from the Lord that has me dressing this way; it's not something I will give up for the sake of blending in with a crowd.

We had been to this place once before to be with my

cousin and had a good experience. If we went again, then we were setting a trend; we must choose carefully. Even still, my head said, "Are you sure? People in these crowds are known to ridicule you, even to your face! This is no place for you to be! What will people who know you think?" Others could not understand this heart tugging the way we did, because it wasn't their tugging to feel.

Will we follow the calling from God always or only sometimes? Will we follow only when we feel like following? Will we only go places to do things that make sense to us? Or do we have faith that God will lead us where we will ultimately be blessed the most?

As we joyfully accepted the call to go, I prayed that God would make us strong against any temptations that would arise as a result of being there. We

learned later that we were accepting God's invitation to be totally blown away, standing in awe and speechless at His wonderful ways of loving people.

I had a heavy heart the day we were supposed to meet my cousin. I wanted all problems solved, but God was not solving a certain one that had been an issue for several years. It was taking a toll on my faith. I went out to the garden. I was pulling weeds while listening to music when the message of a song sank deep into my heart. I knew God was speaking to me. He was telling me that He was writing life's music and I was refusing to dance to one particular song. He reminded me that there are many different melodies in life to which I must dance, not just the ones I like. By refusing to dance at times, I was refusing God's plan for me. I was feeling the negative effects from refusal and it was dragging me down.

I shed some tears as I let go of my frustration. I began to believe in my heart that God was taking care of this difficult issue even though I could see no evidence of it. I had faith that I never had before. I felt one hundred pounds lighter when I left the garden that morning!

So that evening we went out with my cousin. We had a nice time with him, but then were separated from him while we looked on to enjoy the awesome talents God has given him. During the evening, we saw his friends hugging each other when one was struggling. It was sweet. My cousin displayed his talents well and we were proud of him. He showed a variety of emotions and we felt them too. Although this was somewhere we wouldn't normally have gone because of the activities of others there, we felt comfortable. It was strange that it could happen that way. I even prayed silently there for my cousin and wiped away a tear.

I knew God was there. I saw Him, I felt Him, and I praised Him for the blessings. I was thankful that my cousin and his friends were there for us to enjoy. As it was all coming to a close, God caught me by surprise.

I thought she was drunk, this woman who came and interrupted my concentration. I felt myself wanting to say, "Can't you see that I'm busy!" (I'm ashamed of those thoughts now.) She was talking in circles. As the minutes past and she kept on, I could tell she was not

drunk, she was very distraught!!

As I began to absorb what she was saying, I felt my heart, my breathing, and my ability to think stop. My expression changed from happy and carefree to one of tremendous surprise. Then anxiety came over me and I feared that I would not be able to say anything helpful to her, that I'd have to send her away still distraught. That was when I forced myself to take a deep breath and pray silently for wisdom

The woman was telling me over and over again how she had been watching me all evening and she couldn't get over how happy I was. She said she could tell that it was true happiness. Then she told me she was jealous because she had never been happy. She went on to tell me about all her accomplishments in life, and there were many, but how she still wasn't happy. "I want what you have!" she told me with emotion.

I was in shock, not feeling worthy of her respect. It was just that morning that I had been unhappy and frustrated before I accepted God's way of solving my problems.

I knew I had to say something to her, but no thoughts

were coming. When I was able to feel God's everlasting arms holding me up, I finally could respond. I pulled her closer to me and put my arm around her shoulders and said, "Do you want to know why I'm so happy now? First that's my cousin in charge of tonight's events. But mostly I'm happy because God has forgiven all the stupid and offensive things I've ever done in life. He has given me another chance again and again to get things right and I can't help but be happy."

She spoke briefly about my cousin and then talked about God. "I did that once. I asked God for forgiveness when I was younger."

"Honey," I said, "I do this every day! Every day I fall short and I need to know He still loves me. I pray and He tells me that it's alright."

I think she hugged me five times before our encounter was over. We talked more about God's love and she told me several times how glad she was that I was there that night. She walked away smiling and telling me she had not felt that good in such a long, long time.

I was blown away by how God uses one imperfect person

to help another and even in some unlikely places. I learned some hard lessons: the importance of letting go of burdens, that God is able to remove all burdens offered up to Him, that I could feel light and free in a place where offending behaviors were happening.

I am thankful that we burdened souls can find rest and peace in the midst of life's trials.

Jesus said, "Come unto Me, all ye that labor and are heavy laden and I will give you rest." (Matthew 11:28) Spend time each day letting go of burdens so that your joy can be seen and felt by others. They may want Jesus in their hearts because of

our countenance, rather than the gospel tracts or money we hand out.

I'm learning not to be afraid to go anywhere out of love for people. The Lord may call me, and you, to go to a place we have convictions against going because somebody there needs us. We must question our own motives before making our decision to know, for sure, it is a call from the Lord. If indeed the Lord is calling, we must rely on Him to remove all fear then obey.

Sister Denna Andrews 21620 S. Countryside Dr. Peculiar, MO 64078

ANGELS UNAWARES

David W. Lehigh

Across the Jordan's spreading plain
Three men one sultry noontide went;
They went towards Hebron's wooded hills
Where Abraham had pitched his tent.

He knew not, as he went in haste, Refreshments for them to prepare, That angels in disguise had come His hospitality to share.

And we, so seldom do we know, Amid our fretful toils and cares, When into our tempestuous lives, God sends his angels unawares. They do not come with shining wings Or ether garments shining white; They do not float before our eyes In glorious visions of the night.

They come in vibrant, earthly forms,
With tender hands of living flesh;
They come with cheering, radiant smiles,
Their eager faces fair and fresh.

They touch a flushed and fevered brow And soothe away the lines of pain; They ease the burdened, broken heart Like cooling showers of summer rain.

So 'mid life's storms, remember well That I to you or you to me May by God's loving hand be sent, An angel in disguise to be.

ALL THINGS ARE READY - COME TO THE FEAST

Mark 6:41-42, "And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. And they did all eat, and were filled."

This is a marvelous account. We hear of it so often that we miss the point. Jesus' blessing is the most important thing. We need His blessing. We cannot of

ourselves do anything unless His blessing is present.

This story is found in all four gospels with various details present in each. The multitude was about to collapse with hunger, and the disciples were exhausted from the Lord's work. They all knew it would take the equivalent of eight month's wages to feed everyone, and all they came up with was enough for one or two lunches. The crowd was huge: five thousand

men, and who knows how many women and children? Probably a conservative estimate was twenty thousand total. Yet Jesus was undaunted.

He said to the disciples, "Give ye them to eat," and He proceeded to bless the food and brake it. What a wonderful scene! They all ate, and were filled, and there were twelve baskets of food left, one for each disciple to carry. Man furnished the labor and a tiny meal, Jesus blessed it and ALL were filled. Jesus is in the filling business.

He made them all sit down in companies, by hundreds and by fifties. What were they expecting? Such a crowd would require great piles of food, but they saw none. Ephesians 2:6 speaks of sitting together "in heavenly places in Christ Jesus." The people were filled, a foreshadowing of the infilling of the Holy Ghost.

We are reminded of the

marriage supper of the Lamb, in which Jesus will gird Himself and serve us, His children. Things are being prepared for that blessed event right now, and we, likewise must prepare ourselves. But what is it that we can do, you say? We must place our full trust in Jesus Christ and believe with all our heart that He is able, and He will bring it to pass.

We think that our salvation is based on what we do: our works, our appearance, our giving. Yet it is what Christ has done in saving us, and what He is able to do in blessing us that makes the difference.

We see thousands fed with one or two lunches. He wants to bless us, but often what we do gets in the way. The disciples may have had two hundred pennies in order to buy food, but where would the blessing be, and who would get the glory? When man receives the glory, his fickle heart puffs up. Give the glory to God.

Give to our God immortal praise; Mercy and truth are all His ways: Wonders of grace to God belong; Repeat His mercies in your song.

BIBLE STORY

Rudy Cover Genesis 25:19-34

Isaac was forty years old when he married Rebekah, But Rebekah didn't have any children. It was a shame for a woman in that time not to have children. Isaac was nearly sixty years old and still no children. So Isaac prayed to the Lord and God answered Isaac, Rebekah had twin boys and God told her that they would become two nations and that the one born first would serve the vounger. The custom in those days was for the firstborn to rule but God said it would be different with these two boys. The firstborn was named Esau and the younger was named Jacob.

After the boys grew up, Esau became a cunning hunter – a woodsman, and Jacob was a man who had cattle and sheep and lived in tents on the plains where there was pasture for his flocks.

One day Esau had been out hunting and even though he was a strong man and a cunning hunter, he had found nothing. He had walked and walked and he was tired and hungry. It had been a bad day for Esau. He was on his way home and getting weaker and weaker when he came upon his brother, Jacob, cooking a pot of lentiles. Maybe you know what lentiles are, but if you have never seen them they are flat little seeds, something like a pea, but smaller. Esau asked Jacob to give him food to eat that he might be refreshed

Now Jacob was a bargainer and he wanted Esau's birthright. This meant that he would receive a double portion of his father's possessions; and that he would rule over the family after Isaac's death. So Jacob said to Esau, "Sell me this day your birthright."

Esau replied, "Behold I am at the point of death; I'll die if I don't eat. What good would a birthright be if I die! You can have it."

So Esau sold Jacob his birthright for a meal of bread and lentiles. The Bible says, "Esau did eat and drink, and rose up, and went his way: thus Esau despised his birthright."

Selected from the April 1, 1974 issue of the Bible Monitor

A CUP OF COFFEE

What's more important – the coffee or the cup it's in?

A group of alumni, highly established in their careers, got together to visit their old university professor. Conversation soon turned into complaints about stress in work and life. Offering his guests coffee, the professor went to the kitchen and returned with a large pot of coffee and an assortment of cups – porcelain, plastic, glass, crystal, some plain looking, some expensive, some exquisite – telling them to help themselves to the coffee.

When all the students had a cup of coffee in hand, the professor said: "If you noticed, all the nice looking expensive cups were taken up, leaving behind the plain and cheap ones. While it is but normal for you to want only the best for yourselves, that is the source of your problems and stress. Be assured that the cup itself, adds no quality to the coffee — in most cases, it is just

more expensive and in some cases even hides what we drink What all of you really wanted was coffee, not the cup, but you consciously went for the best cups...and then began eveing each other's cups. What is your focus? Jobs, money, and position in society are cups that we use everyday. They sustain life. When we focus on the cups, we have a tendency to become discontent, envious, and jealous. The real blessings in life, joy, peace, happiness, and friendship are largely a result of our attitudes and our goals in life. When we redirect our focus, the type of cup in which those blessings are received loses its importance. When we resort to meeting the needs of others rather than becoming selfish, we can enjoy life even if it is served in a Styrofoam cup."

Abiding in Him, Selected by Sister Ella Eberly

OBITUARIES

DELLA VICTORIA BEEMAN

Sister Della Victoria (Broadwater) Beeman, LaVale, Maryland, 100 years and six months of age, went home to her Lord on October 16, 2007. Born April 5, 1907, in Garrett County, Maryland, she was the daughter of the late Harman and Kate Broadwater. She

was predeceased by her husband Edward Fredrick Beeman, in 1975, and sons Frederick H. Beeman and Everett L. Beeman, seven sisters and three brothers.

She is survived by sons Don Beeman and wife Barbara, Colin Beeman and wife Sandy, Steven Beeman and wife Diane, and daughters Mary Bowers and husband Marvin, and Lucille Taylor and husband Ken, and daughter-in-law Julia Beeman. She is also survived by twenty-six grandchildren, thirty-five great-grandchildren, thirteen great-grandchildren, three sisters and two brothers.

She was a homemaker, and devoted her life to raising her family. She loved baking and canning seasonal foods; she was an avid quilter, and enjoyed crocheting and sewing. She took jars of homemade jams and jellies to everyone she visited.

She was a member of the Broadwater Chapel Dunkard Brethren Church, Garret County, Maryland, for over eighty five years, becoming a servant of the Lord in her teenage years. She loved to travel to other churches of the denomination, and enjoyed the District Meetings and General Conferences. She was especially interested in addressing salvation with young people, and wanted them to know the path to follow the Lord.

Funeral Services were held on Friday, October 19, 2007, at Hafer Funeral Home, LaVale, Maryland, with opening remarks and family history given by Pastor Homer Beeman. Elder Frank Shaffer, Waynesboro, Pennsylvania conducted the memorial service. Graveside services were conducted by Elder Verling Wolfe, Bethel, Pennsylvania. Interment was at Rest Lawn Memorial Gardens, LaVale, Maryland.

We dearly love you, Mother, and are sad to have lost you from ourselves, but we grieve not, for we know you are now abiding in a place where you wanted to be for many years, in the company of your beloved husband, and our Dad, Edward. The Lord and Savior beckoned, and you went peacefully to your long-awaited place in the Golden City in the daybreak hours of that cool October morning.

RUDOLPH EDWARD COVER

Brother Rudolph Edward Cover was born in Glendale, Arizona, to Joseph and Weltha Upton Cover on May 11, 1915. He passed from this life to the presence of Jesus on November 3, 2007, being

92 years, 5 months, and 23 days. His parents, one sister Lois, one grandchild, and two great-grandchildren proceeded him in death.

At twenty-one years of age, Dad chose Jesus as his Savior and Lord of his life, and was baptized and united with The Old Brethren Church, along with several others, including his wife-to-be, Esther Hitch. In 1968, Dad and Mom transferred their membership to the Dunkard Brethren Church. He served the Lord faithfully all of his life.

Rudolph Cover married Esther Hitch on June 10, 1936, on Esther's eighteenth birthday. They were together seventy-one years, and celebrated their fiftieth and then their sixtieth anniversaries, with many friends and loved ones present.

Rudy is survived by his wife, Esther, and their three daughters: Marilyn Coning and her husband Melvin of Goshen, Indiana, Letha Wagner and her husband, Joseph, of Modesto, California, and Linda Cordrey, of Modesto, California; twelve grandchildren, fifty eight great- grandchildren and two great-grandchildren.

Dad worked a variety of jobs during his lifetime. When he and Mom were married, he was head of the produce department of Safeway Grocery Store on J Street in Modesto, California. They then moved to Carver Road and operated the Silver Bell Goat Dairy for several years. In 1946, due to Mom's health, they located in the mountains at Long Barn, California. He soon began working in the woods, cutting timber, near the Dodge Ridge area. 1954 found us in Oakhurst, California for several years, and in 1959 an apple ranch drew us back, closer to family and friends. Dad thrived at Cover's Apple Ranch near Tuolumne, California and spent many years there, enjoying the wholesale and retail sales of apples and pears.

Our family camped many summers on location of Dad's timberwork. No matter what he did, Dad was a very happy and contented person, always quick to see the humorous side of life. He was a very giving and generous person. He used to say a lot of times, "Give until it hurts, and then keep giving until it feels good." He loved people and was always helping someone in need.

During their retiring years, Dad and Mom moved back to Modesto, where they served their church and traveled as often as they could. They delivered greeting cards for Sierra Card Company to independent grocery stores throughout Stanislaus, San Joaquin, and Tuolumne Counties.

Dad was a good provider and loved his family very much. He enjoyed talking and preaching about Heaven and couldn't understand why there wasn't a "waiting line to come to Jesus." He had a tender loving attitude to his Brothers and Sisters in Christ and to all he came in contact with. He truly cared about how you really were, and was always there ready to encourage and help.

Dad will be greatly missed. The last few years has taken its toll on his memory, but before he could not talk any more, he would say, "Jesus", "Heaven", and "Come soon". He had a vision of an angel showing him his name in The Lamb's Book of Life, and occasionally he would talk about seeing angels.

We know that his highest goal was not in this life, but to see Jesus face to face. We have the promise in God's Word that it is a reality and a glory for him now.

Funeral services were held November 7, 2007 at the Pleasant Home Dunkard Brethren Church with Elder Mark Cordrey opening and Elder Lloyd Wagner having the message. Interment was at the Wood Colony Cemetery with Elder Henry Walker officiating.

The Family

The Last Earthly Mile
Daddy was tired and, oh, so worn,
His body was sick and diseased,
The fever was high and we were so torn...
Between, "How long, O Lord, and, release?"

His face never showed any anguish, His breathing came hard and so fast; We didn't know he could hear us or not, But we spoke sweet words 'til the last.

"We're here with you, Dad, and we love you; You were always so good to your girls; Our family was happy because of your humor, Good health and contentment unfurled."

"Thank you, Dad, for fighting so hard, To overcome weakness to live; You loved the Lord, and life at its best, You used all the gifts He did give." As you took your last breath and went on,
We didn't see angels with all of their grace...
You went to Jesus from now until ever...
We just saw the peace in the look on your face.
Sister Linda Cordrey

RUBY SMOOTZ

Sis. Ruby Smootz, born on April 23, 1930 at Jordon Run, West Virginia to the late Victor and Dovie (Rohrbaugh) Rohrbaugh, departed this life on October 5, 2007 at the age of 77.

On May 3, 1948 she married Russell B. Smootz who preceded her in death on October 6, 1995. She was a member of the Ridge Dunkard Brethren Church.

She is survived by three children, Andrew and wife Linda, Sandra and husband Roy Eberly, and Joyce and husband Myron Shaffer; five grandchildren; four great-grandchildren, two sisters and one brother. She was preceded in death by two sisters and four brothers.

Funeral services were conducted at the Ridge Dunkard Brethren Church at Antioch, West Virginia by Elder Ray Stuber and Elder Keith Snyder. Graveside services were conducted by Pastor Roger Leatherman at the Knobley Memorial Gardens at Antioch, West Virginia.

The family wishes to thank everyone for remembering us in prayers, cards and support during this time of mourning.

NEWS ITEMS

NOTICE

It is time for the presiding Elder (or designate) of each Congregation to inform the Editor of all changes, additions, deletions or corrections needing to be made in the February 2008 issue of the Bible Monitor. That Monitor contains all the standing information needed throughout the year. Please have this information to the Editor by December 28, 2007. Thank you.

ADULT SUNDAY SCHOOL LESSONS FOR FEBRUARY 2008

Feb. 3 - Hope that Purifies - I John 3:1-9

- 1. What does it mean to be "born of God"?
- 2. Discuss deliberate sin on the part of the believer in light of verses three to five.

Feb. 10 The DNA Test Proving Spiritual Parentage – I John 3:10-20

- 1. Discuss our relationship with our brethren.
- 2. Where does true compassion come from?
- Feb. 17 Gaining Confidence In and Discernment of God–I John 3:21-4:6
- 1. How can we be confident that Jesus Christ abides in us?
- 2. Why should we try the spirits?

Feb. 24 - We Love Just Because of Him - I John 4:7-21

- 1. What is the key to God's great love?
- 2. Discuss the nature of God with regards to His love for mankind.

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR FEBRUARY 2008

Feb. 3 - Our Virtue - II Peter 1:3-11, Phil. 4:6-9, I Peter 3:10-12

- 1. Define "virtue" and find words in the Bible with similar meanings.
- 2. As Christians, where does our virtue come from and how do we attain it?

Feb. 10 - Our Dedication - Ex. 32:26-33, II Kings 23:2-3, Phil. 3:7-14

1. Define the words covenant, consecration, and dedication.

2. In the light of Philippians 3, how do we attain a knowledge of Christ?

Feb. 17 - Our Anchor - Hebrews 6:1-20

- 1. What does the anchor of a ship do, and how does the need of an anchor apply to the Christian life?
- 2. Explain how we receive this anchor.

Feb. 24 - Hypocrisy - Matt. 23:12-28, Luke 6:44-49

- 1. What is a hypocrite? What is the dictionary definition and how do we define it through Biblical context?
- 2. What is the motive of a hypocrite? What does he expect to gain?

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BIBLE MONITOR

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NO. 2

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

HOW FIRM A FOUNDATION

How firm a foundation, ye saints of the Lord, Is laid for your faith in his excellent Word!
What more can he say than to you he hath said—You who unto Jesus for refuge have fled?

In ev'ry condition – in sickness, in health,
In poverty's vale, or abounding in wealth,
At home and abroad, on the land, on the seaAs thy day may demand, shall thy strength ever be.

E'en down to old age, all my people shall prove My sov'reign, eternal, unchangeable love; And when hoary hairs shall their temples adorn, Like lambs they shall still in my bosom be borne.

The soul that on Jesus hath leaned for repose, I will not, I will not, desert to its foes;
That soul, tho' all hell should endeavor to shake, I'll never, no never, no, never, forsake!
-George Keith

THE DISPOSABLE SOCIETY

Permanence is a relative thing these days. Many things have become disposable. There is no longer the desire to clean and restore that, which has been previously used. Rather than restore it to usefulness it is easier to throw it away and obtain a new one.

It is little wonder that the landfills of America are filling up and there is a concern about the disintegration of all the plastic. This land is being used for these purposes rather than for more productive uses. Often there are dangers abiding in the landfills as methane gas forms and occasionally erupts.

Obviously it does require significant labor to refurbish items for reuse. Restoration does provide employment. Skill is needed to return an item to usefulness.

American society often ridicules those who are savers and keepers. The survivors of the Great Depression are known for their thriftiness and dislike of throwing away even small things. Obviously some packrats create danger by packing their homes beyond all rationality. This attitude is nearer in concert with the ideal of using but not abusing this earth.

The more items that are used once and disposed require the production of more natural resources into these items. Even renewable resources take a long period of time to reproduce themselves. These physical, temporal resources are placed here for our use. They are to be used but not wasted.

THE BIBLE MONITOR

FEBRUARY 2008

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The disposable mindset not only affects the natural but also the spiritual realm of life. Even holy and eternal things have become disposable as the attitudes and ideas of men have cast aside the Truth that God has shared with us. The standards that have been established in His Word have become optional. The plumbline of God's holy standard has been disposed. No longer is there a desire to build a straight wall or a straight life.

As we look at American society we see the lack of standards in everyday living. Worship and service have been divorced from our daily activities. We categorize the parts of our lives so they are each a separate entity, thus we do not apply the lessons we read and study or hear to what we are doing each day.

This disposal of God's Word has affected many areas in our lives. Marriage has become a contractual convenience that allows two to enjoy the good times but need not face the bad times. Marriage has become a union of the beauty pageant and the sports and entertainment worlds. The young and the beautiful are joined together in a union that may be bright and silvery but lacks resilience to

overcome the currents that affect them as time goes on.

Even children have become disposable, when they are an inconvenient nuisance that hampers a career or personal beauty. The stories of abandoned and abused children become more frequent. Newborn babies are found in dumpsters. The loss of natural affection has made these children disposable.

Abortion has become the great disposable method of those who have enjoyed the pleasures of sin but do not wish the responsibility of their actions. The commitment of love is greater than a physical action, so the sin of disposing of the fruit of that action is great.

Unfortunately the easy disposal of worldly things is also mirrored by the disposal of spiritual things by the church. Religious services have become a time of entertainment rather than a time of worship, meditation and study. The serious consideration of the message of the Word of God has been disposed in favor of a few charged phrases and a lively beat.

There is little consideration of why God paid the price to rescue sin ruined men from the consequences of their actions. Did God do so just to show that He could? Did He do it because He wanted to express His love? Or did He do it so He could have the active service of those whom He had rescued?

The modern church has disposed much. The ordinances have been ritualized or ignored. The commandments concerning common Biblical morality have been compromised until they are hardly recognizable. The body of the church has been

torn asunder by individualism and congregationalism. The community of the body has been disposed of because all want to do their own thing. Jesus, the Son of God, chose not do His own will but that of the Father. Are we any less responsible for how we choose to serve?

Are you a keeper or a tosser? Be careful what you dispose of.

M.C.Cook

JESUS CHRIST

Today we pause to bow our heads and hearts in reverential praise and respect to God for Christ. For He has sent His Son, Jesus Christ, to become the complete sacrifice for sin. For we read in Acts 4:12 "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Jesus Christ appeared first as a babe in the manger. Who could resist a baby in all his sweet innocence?

The next glimpse we get of Him is of a boy about twelve years of age. There He sat in the midst of the doctors both hearing and asking them questions.

Later we find Him in the flow-

ing stream setting an example for all to follow in baptism.

During the following three years, when the multitude was hungry, he fed them. When there were those who limped he touched their infirmity. Jesus Christ interrupted funeral processions, woke the dead, and opened blinded eyes. Most important, He rolled away the terrible sin burden by saying, "Thy sins be forgiven thee."

Peter, an Apostle of Jesus Christ, paints a clear picture of Jesus Christ in I Peter 2:21-24. In verse 21 we see Him set forth as the Exemplary One. In verse 22 He is portrayed as the Sinless One. In verse 23 Jesus Christ is shown as the Submissive One.

And finally we see Him depicted in verse 24 as the Sin Bearing One.

Among the saints in the church family we see some mighty good examples of godly living and those who seek to avoid sin. There are saints who are submissive to the rules of the group we fellowship with, but no where can we find one to be our sin bearer outside of Jesus Christ. We rejoice in Jesus

Christ, on whose life, death and teachings the Christian Church is based. We rejoice because we base all our hope of time and eternity on Him.

Where could we go but to Jesus Christ? He has never failed us. Our prayer is that we may not fail Him!

Brother Paul Hartz 157 N. Lincoln St. Palmyra, PA 17078

LOVE THE LORD THY GOD

Matt. 22:37-40, "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." See also Deut. 6:5-6.

To keep these commandments involves our whole being. The heart, the seat of our emotions, the soul is that life which was given us by the breath of God, the mind by which we understand that Christ died that we might have life.

I John 4:19, "We love him, because he first loved us."

How do we show our love for Him? John 14:15, "If ye love me, keep my commandments." Immediately we think of baptism, feet washing, prayer covering, and these are very important and if we love Him we will keep these commandments.

But we cannot keep these in a way that pleases Him unless we keep the great commandment, that we love God and one another. Please read and meditate John 14:15-31.

John 15:12, "This is my commandment, That ye love one another, as I have loved you." Is it possible for weak and frail people to keep this commandment?

Deut. 10:12-13, "And now Israel, what doth the Lord thy God

require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, To keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?" Deut. 5:29, "Oh, that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!"

I John 2:9-10, "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." Please read and meditate on I John 3:10-24 and 4:7-21.

I Peter 1:22, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

Rom. 12:9-10, "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another."

May God bless you all, and keep you safe.

Brother William Carpenter

FOLLOW THOU ME

"...follow thou me." John 21:22

"My sheep hear my voice, and I know them, and they follow me." John 10:27

"If any man serve me, let him follow me." John 12:26

When Jesus, who was God Incarnate, walked upon this earth, the phrase "follow thou me" was very literal. The disciples literally followed Him, step by step, and learned His ways by being in His physical presence.

Those who wrote the New Testament did so years after

Jesus went back to Heaven, but the message was the same. In I Peter 2:21, the writer says, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." The physical presence of Jesus was gone by this time, but the footsteps still remained.

The disciples walked in them and they continue to show us the way that we may walk in them also. The Written Word shows us the way to walk, and the Holy Ghost confirms the Word, and

bears witness to the Truth.

There have been times during the last two thousand years when the people of God were very few. The Catholic Church, as well as other "State Churches", were not following the scriptures and killing those who were. There has always been a remnant of the True Church, but any time apostasy reigned, those remaining believers held fast to the Word of God and followed the Holy Ghost.

Man-made ordinances and non-scriptural practices prevail in conventional churches today. and this drives the Holy Ghost far away. People in the modern churches are looking for new things to do: "dancing in the Spirit", mysticism, making the "sign of the cross", rituals taken from other religions, strange music: everything but sound Biblical preaching. They should obey God and walk in His ways. The "emerging church" as it is known today, uses all these things. It attracts people with little or no knowledge of the Word of God. It is attractive to them because it requires no sacrifice.

What we need to do is walk in the way that we already know instead of playing on the fringe of false doctrine in search of something that will attract others. Some folks have said that the "old ways" do not work, or that they are no longer effective. Most people just want to live in the world and the church at the same time. It is not possible. John 10:1 says, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

God's way is the New Testament, gospel way. Paul tells us in I Corinthians 14:40, "Let all things be done decently and in order." God's order is found in the New Testament. At Pentecost, everyone heard the gospel in his own language. There was no confusion for God is not the author of confusion. Follow Jesus and there will be no confusion.

Paul said in Colossians 2:5, "...yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ." The word "order" here signifies steadiness and discipline, not "carried about with every wind of doctrine" (Ephesians 4:14) but "stedfast, unmoveable, always abounding in the work of the Lord." (I Corinthians 15:58)

The last two statements spoken by Jesus in the Gospel of John were "follow me" and "follow thou me." Paul tells us in II Peter 1, "give diligence to make your calling and election sure:

for if ye do these things, ye shall never fall."

Brother Lynn H. Miller

UNDERSTAND WHAT YOU READ?

"And Philip ran thither to him, and heard him read the prophet Esaias, and said, **Under**standeth thou what thou readest?" Acts 8:30

Although television and other types of entertainment have caused a loss of reading it seems there is now a renewed interest in this past time. There are various types of reading material available on the market today.

A lot of recent writings have been termed "religious" and even given a "Christian" rating. Some of this is in the area of the occult. Using a "Christian" basis for secular themes is actually nothing new. C. S. Lewis and others produced such material many years ago along with writings dealing with demons. We would like to look at several different types of reading material that has caused confusion along with different views.

The most important reading, and most often neglected, is the Scriptures themselves. It is a well-known fact that interpreting them has caused many different denominations and independent

groups. It has caused differences and splits within groups.

There are many doctrinal books on the market today. They have often added to the confusion in place of the purpose for which they are written, to clarify Scripture. The sources vary with commentaries, which often do not agree, to individuals writing on a particular subject. It has been said that with some books "you have to take the bones out and enjoy the meat."

We enjoy and appreciate most conservative Mennonite writers though we would disagree with some points. Missionary type books are usually inspiriing though many lack what we consider Christian dress standards. The vast majority of books, written today, follows this pattern and more and more make divorce and remarriage acceptable.

There is much printed material on the market such as pamphlets, magazines and other sources. We receive such material with many different theological emphases. We have come to

respect those who stand for biblical values. To us this is the difference between the ecumenical movement and "respecting our theological differences."

There is also the danger of "unity in diversity". There is a vast difference between differences among true Christians and saying they do not matter. This teaching also ultimately leads to acceptance of all religions as Truth. Some time back during classes on writing (to increase articles in the Bible Monitor among other things), Brother Keith Bailey said there is a dire lack of Brethren material.

What is referred to as "light reading" is very controversial among some Christians. We enjoy such reading before retiring for the night. There are definitely books in the category that does not meet what we consider Christian standards.

We were literally shocked at some of the language used in books published by "Christian" outlets. We were also put off by some of the sexual terminology used by some. Some would argue that the Song of Solomon uses such phraseology. But we believe this is merely an excuse.

We admit we have never had the Song of Solomon as a Bible

study and never heard some portions read publicly. There are other sordid stories in the Bible that we have heard used. Some have actually called the Bible obscene because of such passages. We do not know why they were chosen but we know the Bible is the pure Word of God. Some believe it is wrong for Christians to read novels. If you have this conviction our advice would be to abstain from reading them.

The important thing, as we see it, is do we understand what we are reading and do we compare what is written by our church and personal standards? Just how much are we influenced by what we read? It is obvious that there have been major changes in our church over the last few years. We are convinced the majority has been caused by what some one read or heard on the radio or over the Internet. We do not believe our denomination is apostate, as some teach. And we love all of our members in spite of our differences.

Let us read with understanding and pray for the help of the Holy Spirit to lead us into truth.

Brother James M. Hite 816 E. Birch St. Palmyra, PA 17078-2704

OBITUARY

HAZEL L. WEAVER

Hazel Lenora Weaver, daughter of Henry H. Weaver and Viola (Miller) Weaver Moss died December 9, 2007, at the home of a niece, at Millersburg, Ohio. She was born at Grand Junction, Colorado, March 13, 1920.

As a child, her family moved often and lived in both western and eastern Colorado. Hazel lived in Kansas briefly before moving to Ohio in 1942. She was a nurse aide at Wayne Hospital, Greenville, Ohio for forty-one years.

Hazel was baptized into the Cloverleaf Dunkard Brethren Church, McClave, Colorado, in 1935 by Elder Adam G. Fahnestock. Her membership was moved to Eldordo Dunkard Brethren Church in September 1942. She became a formative member of the Primitive Dunkard Brethren Church September 8, 1946. She became a member of the Conservative German Baptist Brethren in December of 1948. In the fall of 1996 she joined with the Old Brethren where she retained membership at death.

Survivors include two sisters, Charlotte Frick of Greenville, Ohio and Arvilla and Ray Keeny of New Freedom, Pennsylvania, twenty-three nieces and nephews, numerous great and great-great nieces and nephews, a brother-in-law and wife, Lloyd and Catherine Keeny of Spring Grove, Pennsylvania and a sister-in-law Betty Weaver of Lititz, Pennsylvania and many step-nieces and nephews.

She was predeceased by her parents, stepfather Loring I. Moss, sister Ida (Mrs. Lloyd Keeny) and two brothers, Albert Weaver and Delbert Weaver, and ten stepbrothers and stepsisters.

Funeral services were held December 13, 2007 at the Old Brethren Church, Bradford, Ohio with burial following at Wares Chapel Cemetery.

The family

NEWS ITEMS

GENERAL CONFERENCE 2008

June 7-11, 2008

The 2008 General Conference will be held June 7 through 11 at Roxbury Holiness Camp Grounds, located ½ mile south of Roxbury, Pennsylvania on Route 997.

There is plenty of room for campers and trailers. Please bring sheets and pillowcases. When making reservations, please give: date of arrival, approximate time of arrival, number in party, approximate time of departure.

Please send or call reservations to:

Bro. Justin Beck 480 Schubert Rd. Bethel, PA 19507 717-933-5944

NOTICE

All reports, queries and any other business for General Conference should be in my hands by April 10, 2008. Thank you.

Bro. Milton Cook, General Conference Writing Clerk 1138 East 12th Street Beaumont, CA 92223 951-845-6231 m.cook1@juno.com

PLEASANT RIDGE, OHIO

The Pleasant Ridge Congregation will hold their Spring Lovefeast the weekend of March 7-9, 2008. Services will begin Friday evening. Bro. Brant Jamison will be the weekend speaker. Saturday services will be at 2:00 P.M. and 7:00 P.M. The closing service will be Sunday at 2:00 P.M.

Please pray for these meetings. We extend a warm invitation to all.

Sister Martha Heer, Cor.

OLD BIBLE MONITORS

I am still trying to compile a complete set of Bible Monitors for preservation at the Brethren Heritage Center. I am missing some early issues. Possibly a stroll through drawers, cupboards, attics or elsewhere would resurrect some. If found, I would appreciate any of the following:

1922: Nov, Dec; 1923: Jan, Feb, Mar, Apr, June, Oct 1st, Nov 15th; 1924: Sept 15th; 1925: Jan 15th, Feb 15th, July 1st, Aug 15th, Oct 15th, Nov 1st, Dec 1st, Dec 15th; 1926: Apr 1st, July 15th; 1928: Dec 15th; 1934: Feb 15th; 1942: Oct 1st.

If anyone has any of the above issues and does not want to part with them, I would appreciate borrowing, copying and returning them to you. Thank you in advance for the time spent in this "scavenger" hunt.

> Brother Paul Stump 10340 Diamond Mill Road Englewood, OH 45322 937-836-6559 pstump1@mics.net

ADULT SUNDAY SCHOOL LESSONS FOR MARCH 2008

March 2 - A Faith that Loves, Obeys, and Believes - I John 5:1-10

- 1. What unique feature of Love is he pointing out in verses 1-3?
- 2. List the six evidences that Jesus is the Son of God. (Hint the last one is in verse 11-12).

March 9 - Son = Life: No Son = No Life - I John 5:11-21

- 1. How can we pray with confidence?
- 2. For whom is it our DUTY to pray? (Do we take this seriously?)

March 16 - Pleadings and Warnings to A Dear Lady - II John

- 1. In what was John rejoicing, and against what was he warning?
- 2. Why does John use such strong language in warning in the last few verses? What warning can we take from it? What are we allowing in our homes?

March 23 - Gaius, A Faithful Witness to All - III John

- 1. For what does John commend Gaius?
- 2. What are we to learn from Diotrephe's attitude toward authority? What about John's response?

March 30 - The Resurrection - I Corinthians 15:1-32

- 1. How does Paul show that Christ rose from the dead? (2 ways)
- 2. What are the absurd and terrifying results if the dead rise not? (list 6 or 7)

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR MARCH 2008

March 2 - Religion - Micah 6:8, James 1:21-27, II John 6-11

- 1. What is the connection between Micah and James? (2 things)
- 2. What does he mean to visit? Have compassion? What does it mean to be unspotted from the world?

March 9 - New Cloth - Matt. 9:16, Mark 2:21, Luke 5:36-39

- 1. What is the metaphor here? The struggle between the old man and the new man?
- 2. What happens when we try to live the Christian life in the flesh? Why do we sometimes say the "old is better"?

March 16 - Laborers in Vineyard - Matt. 20:1-16

- 1. What benefits do you see in answering the call early? Any drawbacks?
- What is our responsibility to those who may be in the 11th hour? What attitudes do we sometimes share with the complainers?
- March 23 Unmerciful Servant Psalm 41:1-13, Matt. 5:7, 18:23-35
- 1. There was something the first servant in the parable didn't understand. What was it?
- 2. Why is forgiveness such a big deal? Why can't people just pay what they owe?
- March 30 The Resurrection Story Matt. 16:21, 28:1-7, Mark 9:9, 16:6-10, Luke 24:11-18, John 2:19, 20:18-19
- 1. What was the significance of Christ foretelling of His resurrection?
- 2. What does the resurrection mean to us today? What does it say about our God?

FEBRUARY 2008 ISSUE STANDING INFORMATION

EDITORIAL POLICY

That it be the policy of the Bible Monitor to exclude controversial material and material opposing, questioning or reflecting on the decisions or positions of the Church as determined by the General Conference or derogatory thereto. Also all other material not of proper standard or spiritual value for a church paper.

That supervision over the matter to be published in the Bible Monitor be exercised by the Publication Board.

PRINTED MATERIAL

The following Dunkard Brethren publications are available to anyone, from the Boards listed.

GENERAL MISSION BOARD
The following tracts are free:
Please order from closest distributor:
James Eberly
P.O. Box 504
Terre Hill, PA 17581

Paul Stump 10340 North Diamond Mill Road Englewood, OH 45322 James Meyers 26331 205th Street Dallas Center, IA 50063

Milton Cook 1138 East 12th St. Beaumont, CA 92223

Why Triune Baptism
Plain Dressing
Which Is The Right Church?
The Service Of Feet Washing
As A Religious Rite
What Shall I Do With The
Commandments Of Jesus
Daily Reminder
The Lord's Supper
The Doctrine Of The Prayer Veil
The Brethren's Card
Do You Want Salvation?
Bible Teachings
The Sabbath-Its Origin and
Observance

PUBLICATION BOARD

BIBLE MONITOR (monthly) \$5.00 per year in advance BRETHREN HYMNAL (heavy back) \$9.00 ea., \$105.00 doz. plus postage Church Manual \$1.00 ea. The Bible Outline \$.45 ea., \$5.10 doz.

The Old Testament History \$.55 ea., \$6.50 doz.

The New Testament History \$.55 ea., \$6.50 doz.

Minutes of General Conference in One Volume \$4.25 ea. plus \$.35 postage No charge for the following: Polity Booklet Instructions for Applicants Baptismal Certificate Blanks Credential Blanks

SUGGESTIONS TO CONTRIBUTORS

We are submitting several suggestions as a help to contributors in preparing material for the Bible Monitor. These suggestions will also make the work easier for both the editor and the writer

- 1. Become familiar with the Editorial Policy and do not use subjects or statements, which conflict with this plan of the Bible Monitor.
- 2. Place your name and address at the close of the article. We deem it more appropriate to sign as Brother or Sister.
- 3. Do not make sentences too long. A number of short sen-

tences are better than a long involved sentence, which is difficult to punctuate and in which the real meaning of the writer's thought may be lost.

- 4. It will be appreciated if you gather a particular thought or thoughts and their proving Scripture quotations into paragraphs. Set these apart from the rest of the article by setting in the first line of each paragraph about the space of three letters
- 5. Do not crowd your words or punctuation marks close together. Do not use slang or abbreviated words such as, "thot" for "thought", "2" for "two", "&" for "and", "etc." for "and so forth".
- 6. Write or type on one side of the paper only. Double spacing of lines is much preferred. Do not make the lines the full width of the sheet, leave at least a one inch margin on each side of the sheet.
- 7. Use direct quotations for the Scripture references. Please copy wording and punctuation just as it appears in the King James Version of the Bible. Given thus: book, chapter, and verse. "Jesus wept." John 11:35.
- 8. Frequent mistakes we find: "beleive" for "believe"; "recieve" for "receive"; "ore" for "or"; "&" for "and".

9. In submitting selected material, give the name of the author and publication in which it appeared, if known, secure permission to use copyrighted material and add "selected by" and your name.

10. To be certain that an item is in a certain issue, your editor should have this item at least sixty days prior to the date of that issue.

11. The Publication Board has decided that News Items should contain material of general interest to the Brotherhood. Therefore items of only local interest should not be included in News Items, such as local Sunday School officers, District Meeting delegates, minor local church property improvements and items, "In Memoriam".

12. Read these, then write.

FIXED COMMUNION DATES

Third Sat. March - Quinter, KS Sat. before Easter - Pleasant Home, CA

First Sat. April - Dallas Center, IA

Second Sun. April - Englewood, OH

Third Sat. April - West Fulton, OH Third Sat. April - Grandview, MO Last Sun. April - Bethel, PA First Sun. May - Waynesboro, PA Third Sun. May - Lititz, PA Fourth Sun. May - Shrewsbury, PA

First Sun. Oct. - Walnut Grove, MD

Third Sun. Oct. - Lititz, PA Fourth Sun. Oct. - Englewood, OH

Last Sun. Oct. - Bethel, PA First Sat. Nov. - Pleasant Home, CA

First Sun. Nov. - Shrewsbury, PA

AUDITING COMMITTEE

John Ledington 809 Red River-West Grove Rd. Laura, OH 45337 937-884-5532

> Marvin Lorenz 11067 Co. Rd. 27-1 West Unity, OH 43570 419-924-2120

GOSSIP, BOTH, VERBAL AND BY MAIL

A. Elders, other officials and all others are admonished that being busybodies in other men's matters is contrary to Scripture. It should not be indulged in, as it causes complaint and interference with the spiritual life and work of those concerned. This

Mount Zion, PA

DIRECTORY OF INFORMATION

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717-792-1353 505-731-2300 301-334-6096 309-329-2295

419-445-4976 951-845-623 717-597-4730 applies especially where there may be trouble in the church, both to local members and those elsewhere, talking and writing about those matters.

B. When advice is sought of an official in any church matter he (the official) should be exceedingly careful in giving advice, so as not to interfere in any way with proper care of difficulties, by officials whose business they are. Elders and all others should, in seeking advice, begin at home when at all possible and be careful to proceed regularly and in brotherly love.

C. In correspondence, care should be exercised not to make statements that may be construed as derogatory to any member. If such things are done, full responsibility must be understood as being assumed by the writer.

D. Caucusing, that is the talking over and planning by groups, what to do or how to move in any particular matter is unprofitable, causative of distress and trouble and should not be indulged in by officials or anyone else.

E. Talking or circulating of what was done in council, either to members, who were not present, or to outsiders, is irregular and un-Christian and should not be indulged in.

CIVILIAN SERVICE BOARD

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LOCATION OF CHURCH HOUSES

BETHEL, PENNSYLVANIA

Located on Route 419, five miles east of Bethel, which is one mile south of Interstate 78, Rehrersburg Exit 17. The Church and school are located together. The telephone number is 717-933-5510.

CLEARVILLE, PENNSYLVANIA

The Clearville Congregation is located in South Central Pennsylvania, 16 miles south of Everett and about six miles south of Clearville. From Everett take Rt. 26 to Clearville. At Clearville go straight south, leaving Rt. 26, which turns right. Go 1.5 miles, turn right at the fork. The church is five miles on left side of road. Services are held every Sunday at 10:00 AM.

DALLAS CENTER, IOWA

Dallas Center is located on Rt. 44, twenty-four miles northwest of Des Moines. Turn off Rt.44 onto Quinlan Avenue at west edge of Dallas Center. The church is located at 2323 Quinlan Avenue, three-fourth mile north on the west side of the road.

ENGLEWOOD, OHIO

Twelve miles north of Dayton, Ohio, Rt. 40 and Rt. 48 cross at the center of Englewood. Church house is located on the right of Rt. 48, one block north of this junction.

GOSHEN, INDIANA

Located on Green Road, one block north of County Rd 130. Take U.S. 33 or Indiana 15 to Goshen. Turn west at police booth. Four blocks beyond bridge, turn right on North Indiana Ave., go one block. Turn left on West Clinton Street. Go one mile to Green Road, turn right and go one block. The church is located on the east side of the road.

GRANDVIEW, MISSOURI

The Grandview Church is located south of Grandview. Take the west access road of 71 Highway 1.5 miles south to 140th Street. Turn west and go to second street, turn south one block.

HART, MICHIGAN

From Muskegon go north on Rt. 31 to Hart Exit. Go left from freeway about 1.5 miles to tee in road. Turn right and go approximately one half mile to church on left side of road.

LITITZ, PENNSYLVANIA

Coming from the south on Route 501, turn right on Newport Road, which is about a mile north of Lititz. Coming from the north turn left on Newport Road. Go to second crossroads, turn right. The white church is on the right.

McCLAVE, COLORADO

The Cloverleaf church is located one mile north of U.S. Highway #50, four miles west of McClave Junction, or two miles east of Hasty, Colorado on U.S. #50, then one mile north.

MOHLERS, PENNSYLVANIA

Mohlers Meetinghouse - Located near Route 15 on Old Gettysburg Road, south of Mechanicsburg. Coming from the South take the Rossmoyne/Wesley Grove Exit off Route 15. Make a left unto Rossmoyne Road and another left on Old Gettysburg Road. The meetinghouse is on the left after you travel about one-half mile. Coming from the north you will exit onto Rossmoyne Road and make a left onto Old Gettysburg Road.

MT. ZION, PENNSYLVANIA

Services are held at the Kimmerlings Grange, 1529 Mt. Zion Road, Lebanon, PA.

From the west, Follow I 78 to Exit 6, turn right off of exit. Go to stop. Turn left onto US 22. Go to stop and turn right onto Mt Zion Road. Go 6.2 miles to Kimmerlings Grange on left, across from St Jacobs Kimmerlings Church.

From the south, Take 501 north to 422 west, turn right onto Narrows Drive, (right after Unclaimed Freight). Go to second stop, turn right onto Mt Zion Road. Go 0.2 miles to Kimmerlings Grange on right.

From the east, follow I 78 to Exit 8, turn left off of exit onto US 22. Go to stop. Turn right onto Mt Zion Road. Go 6.2 miles to Kimmerlings Grange on left, across from St Jacobs Kimmerlings Church.

PLEASANT HOME, CALIFORNIA

The Pleasant Home Church is located at 3960 Sharon Avenue, Modesto, California. The church's telephone number is 209-524-8634.

Directions: Coming from the north or south on Highway 99 take the Briggsmore Exit and proceed east on Briggsmore Avenue for approximately five miles. Turn left at the Roselle Avenue signal. Turn right at the first stop sign unto Merle Avenue. Turn left at the stop sign at Fine Avenue, approximately three-fourths of a mile. Turn right onto Sharon Avenue. At the end of Sharon Avenue turn right into the church parking lot.

If traveling south on Claus Road, turn right on Merle Avenue. If traveling north on Claus Road turn left unto Merle Avenue. Go to Fine Avenue, turn right and follow above directions to Sharon Avenue.

PLEASANT RIDGE, OHIO

Located in Williams County, four miles west of West Unity, forty rods north of Rt. 20 Alternate. Two miles east of junction of Ohio Rt. 15 and U.S. Route 20 Alternate.

PLEVNA, INDIANA

Route 18 passes east and west through Converse. In Converse, turn south at stoplight and go three miles. Turn right on blacktop road and go five miles to Plevna. Or go west of Converse on Rt. 18

for five miles, turn left and go three miles south. The church is on west side of street near the square of Plevna.

QUINTER, KANSAS

Located at the corner of Eighth Street and Main Street.

RIDGE, WEST VIRGINIA

From Interstate 68, which transverses east and west through western Maryland, proceed to Cumberland, Maryland. Take Route 220 South through Keyser, West Virginia to US 50. (You will need to take a left turn to continue following Route 220.) Turn east (left) on US 50 and proceed to Ridgeville. Turn right (south) onto Knobley Road.

Follow Knobley Road 7.8 miles (The Antioch Church of God will be on your right). Turn left onto Harness Run Road (which is unpaved). Keep to the right at the "Y" and proceed 1.5 miles to the Ridge church house on the left.

Coming from the east or west on US 50, turn south onto Knobley Road at Ridgeville, and follow the above directions (from Knobley Road to the church).

SHREWSBURY, PENNSYLVANIA

The physical location is: 216 North Main Street, Shrewsbury, Pennsylvania.

From Baltimore, Maryland and points south of Pennsylvania: Proceed north on Interstate 83. After crossing from Maryland into Pennsylvania, get off the Interstate at the Exit 4 (Shrewsbury Exit). After going down the hill on the ramp, turn left (west) onto State Route 851 (E. Forest Avenue).

Proceed up the hill to the center of the town of Shrewsbury for 0.7 miles. Turn right (north) onto North Main Street and proceed about 0.5 mile. The church building will be on your left (west side of the road). There is a sign in the yard in front of the meetinghouse.

From York or Harrisburg and points north: Proceed south on Interstate 83 to Exit 4 (Shrewsbury Exit). At the bottom of the ramp, turn right onto State Route 851 (E. Forest Avenue) and follow the above directions. There is a sign in the yard in front of the meetinghouse.

SWALLOW FALLS, MARYLAND

Church address is: 2191 Swallow Falls Road, Oakland, MD 21550. Take Maryland Rt. 219 North of Oakland 5.5 miles or South of I 68, 18 miles to Mayhew Inn Road. West on Meyhew Inn Road to the stop sign (4.2 miles). Bear left onto the Oakland-Sang Run Road for .3 mile to the Swallow Falls Road. Turn right onto the Swallow Falls Road for .3 mile. The Church will be on your left.

WALNUT GROVE, MARYLAND

Church address is: 4000 Kump Station Road, Taneytown, MD 21787. From Littlestown, PA travel Route 194 south toward Maryland. After crossing PA/MD line (this is shortly after Kingsdale Firehouse on right), turn left onto second hard road on your left, which is Kump Station Road. Follow this road approximately one fourth mile to brick church house on right.

From Taneytown, MD, take Route 194 north three miles. Turn right onto Kump Station Road. Brick church house is on right, approximately one fourth mile.

WAYNESBORO, PENNSYLVANIA

Church is located in west side of town, on the corner of Ridge and Third Streets. Turn south of Route 16 on Fairview Avenue, go two blocks and turn left on Third Street, church house is one block.

WEST FULTON, OHIO

Near Wauseon, Ohio, located on U.S. Rt. 20 Alternate, 3.5 miles west of the junction of Ohio Rt. 108 and U.S. 20 Alternate.

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TORREON NAVAJO MISSION, NEW MEXICO

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BIBLE MONITOR

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MARCH, 2008

NO.3

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

CHRIST THE LORD IS RISEN

"Christ, the Lord, is ris'n today,"
Sons of men and angels say;
Raise your joys and triumphs high,
Sing, ye heav'ns and earth, reply.

Love's redeeming work is done, Fought the fight, the battle won; Lo! The sun's eclipse is o'er, Lo! He sets in blood no more.

Lives again our glorious King!
"Where, O Death, is now thy sting?"
Once he died our souls to save:
"Where's thy vict'ry, boasting Grave?"

Hail, the Lord of earth and heav'n!
Praise to thee by both be giv'n!
Thee we greet triumphant now,
Hail! The resurrection – thou!
-Charles Wesley

WHAT IS CHRISTIANITY?

This may seem like the easiest and, at the same time, the hardest question to answer. Christianity has been in this world for two thousand years. It should be easily defined and recognized, yet this is not the case. Often true Christianity is not recognized because it is not seen in the daily lives of professing Christians.

From the word, "Christianity", it is easy to see that it has a connection with Jesus Christ. It literally means "Christ's ones". It means that those who are followers of Christ are to be imitators of Him. Christ is the Anointed One of God. He was commissioned by God to come into this world to fashion the way unto the Father. He paid the price God demanded for man's sins.

Only He was qualified to pay the price. There was no other philosopher, doctor, humanitarian, or leader who could make the atoning sacrifice that He made. Because He was the Son of God, who had lived in this world without sin, He qualified as the atoning sacrifice. By His sacrifice, sinful men could be redeemed and brought back into the family of God.

God did not design this on a momentary whim. He did not conceive of this plan as events were unfolding during the ministry of Jesus. He was not surprised by the Jews' rejection of Jesus. God had laid these plans even before He had created the world.

Christianity has been defined in various ways. The defi-

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nitions may sound good, but Christianity is experienced and lived out. It is not a dead body of rules, or mystic experiences, or platitudes. It is lived out in everyday life, with its challenges, heartaches, and temptations.

Christianity has been defined by some as being a creed. A creed is a body of belief presented in a statement said to contain all that is necessary to be a Christian. Obviously these creeds (and there are many of them) contain much thought and are wrought with great care, hoping to cover every possible situation. These creeds attempt to box up the thoughts of God. They can only hope to express the Mind of God.

Others have defined Christianity as being a social organization. It is a time and place of fellowship. Often such a view also includes a search for the betterment of social ills. This produces a feel good interaction with other people with similar views of social improvement. For some it is a desire to implement some of the teachings of Jesus to help others. They are not primarily interested in others' Spiritual betterment, just their social, political and economic well being.

Still others have defined

Christianity as being a collection of rituals. They see Christianity as various rituals that must be performed at certain times in a certain manner. These rituals have become habits that are conducted without regard to their Spiritual significance. Often these rituals have been transplanted from non-Christian sources, gaining a place in Christian worship patterns.

There have been others who have defined Christianity as being part of the capitalistic economic system. Because capitalism and Christianity have often flourished together in various times and places, it has been assumed that they are united as one system. Yet others have defined Christianity as a part of the republican form of government. Christianity does not depend upon a certain governmental or economic system to survive or even to flourish. Christianity has often flourished under persecution and under diverse economic systems.

Christianity may not be easily defined. It contains some of the elements of the various definitions above. It is a Brotherhood that enjoys fellowship. It does practice the ordinances as Spiritual guideposts. It does seek

the well being of its members and others. It does read, believe and practice what God has conveyed in His Word. It does honor and pray for political leaders. It can give a person a right view of economics that he might succeed in the economic system. These and many other definitions could be developed for Christianity.

It remains that the chief definition of Christianity must include the Lord Jesus Christ. Without Him and His work, Christianity would be just another religion in this world. With Him it becomes the power of God unto salvation.

His work on earth was accomplished in a few short years of teaching, healing and mentoring. However His greatest work was accomplished in a few hours on an "Old Rugged Cross", when He died for the sins of men. He died, was buried, and rose again as the victor over death, hell and the grave. God's Grace was fulfilled.

What is your definition of Christianity? Hopefully it is the definition that includes Jesus Christ as your personal Savior.

M. C. Cook

WE HAVE SEEN STRANGE THINGS TODAY

Luke 5:26

Many people stretch to their full height, stand upon their tiptoes, or strain their eyes to see something new, interesting or spectacular.

The people who Luke was speaking about in Luke chapter five were no different than men are today. Our curiosity is stirred by the unusual. But then Jesus Christ was that kind of Person. He was unusual for He was the Son of God, the second Person of the Blessed Holy Trinity. AND HE STILL IS! Praise God!

Jesus did strange and wonderful things that are recorded in Luke, chapter five. In verse four Christ told Simon Peter to "Launch into the deep...." Don't we thrill as we sing that great song of the Church...

> "Launch out into the deep, Oh let the shore line go."

And we become recharged with a fresh determination to let go of worldly attractions and we experience the refreshment that is found "Out where the full tide flows."

Again in verse nine and ten of this same chapter. Jesus called several adherents saying, "Fear not; from henceforth thou shalt catch men." O, to live such a life in our daily walk with Christ that men may be "caught by the contagion of the gospel."

In verse twelve a man fell on his face and besought Jesus saying, "If thou wilt, thou canst make me clean." And Jesus put forth his hand and said, "I will." Do you recall with joy and ecstasy the day and the hour when you experienced the power of the cleansing wave? The time when you could say with the poet,

"The cleansing stream, I see, I see,

I plunge and O it cleanseth me!"

On that very day the way of the Gospel became more precious than life itself to you, dear reader.

Later, in verse eighteen and nineteen they broke through the tile roof in their eagerness to get a man to Jesus. The doorways were blocked with people. But love found a way to get him to Jesus. Was it worth the effort? Well, at the end of that encounter we hear Jesus saying, "Man, thy sins are forgiven thee."

At the culmination of these happenings in verse twenty-six we find waves of reactions that apparently were experienced by the crowd of onlookers. They were amazed! They were filled with fear or awe! They glorified God!

Unless the work of the Church brings Glory to God it is in vain. And as it does bring Glory to God the door is opened for men to behold the greatness and majesty of Almighty God.

Dear Ones, may the Church ever be the instrument by which mankind may behold the strange things ordered by God's Holy Spirit.

> Brother Paul Hartz 157 N. Lincoln St. Palmyra, PA 17078

BLESSED ARE THEY THAT MOURN

What causes us to mourn? Usually something that is clear to us when it is lost, the loss of a loved one, or the loss of our home, or the loss of our health.

There is a special kind of mourning that is important to God. Mourning for the lost of the world. See the ninth chapter of Ezekiel. The fourth verse says "And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof."

Our Lord wept over Jerusalem. Luke 19:41-44, "And when he was come near, he beheld the city, and wept over it. Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round. and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation."

The Apostle Paul also mourned many things. Phil. 3:18, "(For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." II Corinthians 7:10, "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."

Is there a comforter? The writer of Ecclesiastes 4:1 was very cynical of this, and Jeremiah felt there was no one to comfort him (Lamentations 1:21), but in Lamentations 3:26 "It is good that a man should both hope and quietly wait for the salvation of the Lord." Read Lamentations 3:14-27.

Paul wrote in II Corinthians 1:3-4, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

Please read Ezekiel 14:12-23 of which verses 22 and 23 read "Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord God."

Il Corinthians 7:6-7, "Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; And not by his coming only, but by the consolation wherewith he was comforted in you, when he

told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more." Read II Corinthians 7:1-16.

May God comfort and bless you and keep you safe

Brother William Carpenter

I KNOW THEE BY NAME

Social security number, phone number, account number, zip code, pin number. In the technical world of paper work and red tape we are known by our numbers. Our babies are given social security numbers days after their birth and are forever more known as #111-22-3333. We are warned to guard our numbers lest someone steal our identity and become us.

Thankfully, we are more than a number. When we introduce ourselves we do not say, "Hi, my account number is 4531-2222-0000." When we greet our loved ones in the morning we do not say, "Good morning. May I have your telephone number beginning with area code, please?" If we overheard our social security number in a conversation we would not turn to see who was talking about us. To those who

know us or are meeting us, our real identity is our name. Even God knows our name. He told Moses, the Egyptian prince "I know thee by name."

It should be no surprise that God knows our name. He has been naming and giving identity since creation. He gave Adam his name and instructed Adam to name the animals. Adam also chose a name for his wife calling her Eve. "because she was the mother of all living." We do not have to read very many chapters into Genesis until we find a list of names telling us who begat whom. Throughout scripture we not only know the names of the "greats" like Abraham, Isaac and Jacob, we are told the names of the "behind-the-scenes" people, like Bezaleel who in Exodus 31 "was called by name" for the workmanship of the temple.

God even knows our names before we are born. Isaiah says, "the Lord hath called me from the womb and made mention of my name." There are several places in the Bible where God gives direct instruction on the naming of children. God told Abraham his wife would bear a son and his name was to be Isaac. Zacharias insisted on the angel-announced "John" for his newborn son rather than a family name. The strangest names God gave were to Hosea and Gomer for their three children - Jezreel, Lo-ruhaman, and Lo-ammi. These names mean. "God will avenge", "there is no more mercy", and "ye are not my people and I will not be their God". Isaiah prophesied that the unborn Persian King Cyrus. though he was Gentile, would one day help rebuild Jerusalem. Isaiah 45:4 says of Cyrus, "...I have even called thee by thy name: I have surnamed thee, though thou hast not known me." The name of Jesus was foretold to both Mary and Joseph. Isaiah had prophesied that the redeemer's

name would be Immanuel, Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.

At God's direction other names were changed in adult-hood. Abram and Sarai became Abraham and Sarah, and Jacob was wrestled into his new identity, Israel. The conversion of Saul brought a new life and a new name.

God doesn't need a social security number to know who we are. When we feel like Mary at the tomb, lost, alone and confused, He calls our name and we recognize Him. Isaiah 43:1 says, "...Oh, Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine." Insert your name in the place of Israel. You don't have to fear, God has redeemed you, called you and you are His! A list of names is being compiled in the "book of life". Is your name there?

Sister Laura Hawbaker and Sister Mary Sue Moss Dallas Center, IA 50063

WATCHING

Matthew 25:13, "Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh."

Luke 12:37, "Blessed are those servants, whom the lord

when he cometh shall find watching..."

Are you watching for the Lord's return? Jesus says in John 14, verse 3, "And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." What a wonderful statement! I Thess-alonians 1:10 says, "And to wait for his Son from heaven...." We must watch for Him and we must wait for Him.

John Milton wrote in one of his poems, "They also serve who only stand and wait." We are told by the Master in Luke 19, "Occupy, till I come." We must do all things to the honor and glory of God, and we must do all things with anticipation of Christ's return. I Thessalonians 5:6 says, "Therefore let us not sleep as do others; but let us watch and be sober."

D. L. Moody said, "I have felt like working three times as hard since I came to understand that my Lord is coming again." It should put urgency within us to proclaim the Gospel and spend many an anxious moment before the throne.

Fanny Crosby asked the ageold question:

> "O can we say we are ready, Brother?

Ready for the soul's bright

home?

Say, will He find you and me still watching,

Waiting, waiting when the Lord shall come?"

Warnings are frequent in the New Testament. But when we reach the Book of Revelation, they are even more serious. Revelation 3:11, "Behold I come quickly: hold that fast which thou hast, that no man take thy crown." Also, please read chapter 16, verse 15, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

In 1860, a French scientist named Pierre Berchelt said, "Within a hundred years of physical and chemical science, man will know what the atom is. When science reaches this stage, God will come down to earth with His big ring of keys and will say to humanity, 'Gentlemen, its closing time.'" Berchelt's prophecy has seen it's first part come true. The second part seems eminent. We who wait for Him know that He is coming.

He promised us in John 14:3 that He would return to take us back with Him. I Thess-alonians 4:16-17, "For the Lord Himself shall descend from heaven with

a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

We are then told to use these words to comfort one another. They were written in times of terrible persecution. Those of us who

love God's Word see times of persecution returning soon. Unfortunately, in the times we live in there is little said about the return of Christ.

Will He find you and me still watching? Or, will we be caught up in worldly endeavor and forget all about it? He is not telling us when. He is coming as a thief. Therefore, we must always be ready.

Rejoice, rejoice, believers, And let your lights appear; The evening is advancing, And darker night is near.

See that your lamps are burning; Replenish them with oil; And wait for your salvation, The end of earthly toil.

The watchers on the mountain Proclaim the Bridegroom near, Go meet Him as He cometh, With Hallelujahs clear.

Brother Lynn H. Miller

THE PLURAL NON-PROFESSIONAL MINISTRY

When I was a boy there was considered three professions. The first was the doctor; loved and respected by all. I remember especially Dr. T. C. Miller of Abbotstown. He doctored many of the hill folks, often without pay.

He must have served over fifty years, having removed father's injured leg in 1890 and checking our family when we had scarlet fever in 1943.

The second profession was the lawyer. He was not as well

respected as the doctor but was occasionally needed.

The third was the minister. His duty was to visit the sick and suffering, comfort the dying, admonish the straying and preach sermons that would strengthen and encourage his parishioners.

In the world in which I grew up we did not have much contact with any of the professions. The plain churches with which we were acquainted used the plural non-professional ministry. Each congregation called out of its own body a number of men to serve as ministers. The number would vary, usually larger congregations having more than the smaller ones. There were two reasons for calling new ministers. The first was feeling the need for more. Some of the ministers might be growing old. The second: seeing a young man with exceptional ability and Christian character. Often the two would happen at the same time. Visiting ministers would be called in to "take the voice of the church." The members, each in turn, went into a small side room where the committee waited, and told them their preference for the minister or ministers to be called

If two received the same amount of votes, or were very

close, the committee would inform the congregation after the voting, and the congregation often decided that both should be called.

Those called would serve with the older ministers, usually for a year, and then with the approval of the church council be ordained to the full ministry.

The ministers served without salarv. Usually when they served outside the congregation they would be given something for their expenses. This was especially true of revival or evangelistic services. These were usually two weeks, the visiting minister visiting in the homes during the day and preaching each evening and twice on Sundays. Local members went visiting with the evangelist and furnished transportation. My father who was a non-professional minister received \$10.00 from a small church to \$125.00 from a larger one. \$125.00 was a princely sum in 1939.

During the 1930's many of the churches changed from the non-professional to the professional ministry. The advantages of the professional ministry were:

1. A better trained man. He had seminary training, psychology and so forth.

- 2. Full time for his work. He is available at all times.
- 3. People did not mind calling him. That was his occupation.
- 4. Scripture supports a salaried ministry. I Cor. 9:7-14, verse 14, "Even so hath God ordained that they who preach the gospel should live by the gospel."
- 5. The example of the priesthood during the law. There were some congregations who chose to continue with the plural nonprofessional ministry. They believe that there are advantages to this also. I shall try to list a few.
- 1. Cost. A great part of the income of many churches goes to the support of the pastor. This is especially true in smaller congregations. I have a friend who is active in a smaller church of approximately one hundred members. I mentioned that in our church we have ten ministers and also have our own school of approximately sixty pupils, yet approximately fifty percent of our offerings go for outreach. He replied that they have trouble paying their pastor and only about twenty percent of their offerings go for outreach.
- 2. The free ministers are able to preach what they believe. Professional ministers must be careful not to offend their members

- as their livelihood is at stake.
- 3. Continuity. In the professional ministry one minister leaves and another takes his place. Their views may be quite different on some points, enough to cause differences and divisions in the laity. In the plural free ministry the new ministers work with the old and any change comes slowly.
- 4. Diversity. None of us are perfectly rounded. Some will stress doctrine, some prophecy and some practical living. With a number of ministers it is much more likely that different needs will be met.
- 5. Sharing work. With a number of ministers no one need do it all. Most of the ministers have jobs where they can take a day off if needed, for a funeral or other need. Also two of our ministers are retired from their other jobs so that they can do more visiting. We also have eighteen deacons who help with visitation, and the laity, realizing that the ministers also work for a living help with visiting the sick, elderly and shutins. We never hear the phrase "That's what the minister is paid for. Let him do it." In short: the whole congregation works together much more than where there is a professional minister.

- 6. More respect. The free minister is a part of the congregation, not an outsider who is hired to do a job. When he visits, people feel that it is because he loves them, not because it is his job. There is also a better feeling toward the free ministry because people appreciate their sacrifice.
- 7. Working men often consider a professional minister as a parasite. They do not realize how much energy a truly dedicated minister uses. A story illustrates. John is an automobile mechanic. He arrives home about five. He does not realize that there is a streak of grease on his forehead. He opens a kitchen door and sniffs. There is no smell of supper. His wife enters from the living room. "Oh John." she exclaims, "You are home already and there's no supper started. The minister was here all afternoon and just left. We had such a pleasant time. He was so interesting. He always looks so neat." She wipes the streak of grease from his forehead. "Oh John, I wish you were more like him." I have spoken to a number of working men over the years who have shared with me that their wife's pastor never did any useful work. Certainly the women take a large share of the

- responsibility in the churches where they have professional ministers.
- 8. I know a few ministers that I would care to listen to every Sunday. Different ministers keep up the interest. (Our church has preaching every Sunday morning and evening.)
- 9. The professional minister has a temptation to seek prestige. Perhaps he can persuade the congregation to build a larger church building. This makes him a success. Often he can move on to a larger congregation with a larger salary, leaving the old church with a heavy burden of debt
- 10. The professional minister has a temptation to go where he is offered the best pay. I have heard some very touching stories of ministers who refused larger salaries to stay with churches where they felt needed, but the temptation is still there.
- 11. The plural free ministry has the advantage of being able to choose those whom they have known for years. They choose men of ability and integrity, men whose wives will share the sacrifices cheerfully. The professional minister's character is often unknown to his new church.
 - 12. Called of God instead of

choosing a profession. Years ago a farmer neighbor told me that he did not want his son to have to work as hard as he did. Soon afterwards they left their church and joined one that had a seminary close by. The son went to the seminary.

- 13. Free ministers have a tendency to trust the Spirit instead of training. I recall the calling of Bro. Rufus Bucher. When the visiting elder announced his election he protested "But I can't speak." The elder replied, "If God can make a donkey talk do you think He can't make you." He was an old man when I was a boy and a very successful evangelist.
- 14. Professional ministers have a greater temptation to moral problems; counseling women alone and visiting while husbands are at work. The free minister, having a job himself, will usually visit in the evening and is usually accompanied by his wife. Perhaps feeling called of God makes them more careful than those who merely consider it a vocation. The professional minister who has a moral problem is often moved to a distant church, hoping he will not have the problem there.
- 15. There is the problem of the small church, which cannot

- afford a full time pastor. Often a part time pastor will try to care for a small church while holding a full time job elsewhere. Many small churches closed completely when the change from the free ministry to the professional occurred.
- 16. The professional minister has a tendency to leave when problems arise instead of working through them. The plural ministers usually stay in one church for a lifetime.
- 17. The New Testament speaks of a supported ministry not a professional. Paul was a tent maker. John 10 speaks of the hireling fleeing.
- 18. The New Testament speaks of a plural ministry. Acts 13 mentions certain prophets and teachers and names five. In Acts 14 Paul and Barnabas ordained elders (plural) in every church. Titus is told to ordain elders in every city.
- 19. The seminary trained professional ministers were much quicker to accept a change of doctrine from respect of the Bible as God's word and the need of obedience to its commands, to a gospel of political and social reform with little respect for the Bible.
 - 20. The plural free ministry

has the advantage of having spare ministers. Almost every Sunday several of our ministers are preaching in neighboring churches whose ministers are sick or on vacation, where churches are seeking a new pastor or simply want a change.

How do we get men who will serve free? We consider it the call of God. Our ministers want to serve God and the church. When they visit sick folks it is considered for love rather than because it is their job. They will visit a shutin instead of going bowling or conduct a week of revival instead of going to the shore.

It is interesting to note that when the whole church used the plural free ministry it had a steady growth usually doubling about every twenty years. Since the change to the professional ministry almost universally it has been losing members.

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WHY THE FINAL RESURRECTION?

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:25-26

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth: they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation." John 5:28-29

The question has been asked many times, "If we are judged at the time of death, why is there a need for a final judgment and resurrection?" We do not have a good answer as to why there is a need for a final judgment for those who have already died. Those who are still living at the time of the Lord's return will, of course, experience a final judgment.

There are many theories concerning the final resurrection. Those who hold to the preterist theory teach that this already took place in A. D. 70. Many who hold to this theory now refer to themselves as partial preterists. They maintain that all has taken place concerning end time events except the final judgment and resurrection. Those who hold to the soul sleep theory teach that there

was no former judgment. A very large percentage of Christians teach that the Church will have been raptured prior to this event. They maintain that "the hour is coming" is separated by a thousand years for the saved and unsaved. They claim all the saved living at this time will be Jews saved due to the efforts of the one hundred forty four thousand of Revelation chapter 7.

The popular "Left Behind" series taught that all living would be given a second chance if they refused the Gospel. We do not believe those saved will be judged at this time but we do, personally, believe they will be present at the judgment described in Revelation 20:12.

We believe our works (obedience) will be a part of our judgment. We are not sure about rewards but we do not believe we will spend eternity with some in higher positions than others. We are also not sure about different degrees of punishment. For those who wonder about present punishment in Hell the Bible tells us that both death and Hell will be cast into the Lake of Fire at this final time.

The primary reason for the final resurrection is that God created mankind with a body. He also created the soul when He

breathed into man the breath of life. Mankind and all creation will be returned to the state of the Garden of Eden.

How this will affect the animal life we are not told in Scripture to my knowledge. If you take the misquoted and illustrated "the lion shall lay down by the lamb" (in the Bible it is actually written, "the wolf shall dwell with the lamb") literally, most believe this will occur during an earthly Millennial reign. Whether this is to continue in eternity I do not recall being expounded on. If you take the horses of Revelation literally. there are already animals in Heaven. The early Brethren always taught this was a picture of the Church.

Jesus Christ arose victoriously from the grave with a glorified body. So the body we will receive at the final resurrection will be perfect, as we believe the bodies of Adam and Eve were in the Garden of Eden. Jesus Christ still had the wounds of Calvary when He appeared to Thomas and the other disciples. Most believe He will have them at His Second Coming. We do not believe we will have any imperfections in our glorified body. The "glorified" body of the unsaved is not described in Holy Scripture. They will be like asbestos, fire proof. Of course, many do not believe the fire is literal.

Many now believe in a restored earth rather than the destruction described in II Peter 3:10. We believe that it will be a new earth as described in Revelation 21:1. The "new heaven" described is not, we believe, the abode of God but what is found when we look in the sky. We may be able to travel from Heaven to the new earth, as some teach. We do not believe earth will be our new home or that Heaven is limited to 144,000, as the Jehovah Witnesses teach.

Just as those who scoffed at an end time in II Peter chapter 3, there are those who believe that this earth will always remain in its present state. Some of these are professing Christians. They believe Christ's return is at the time of death. They do not believe the Bible is the infallible Word of God and believe the book of Revelation is entirely symbolic or too complicated to bother reading.

As might be expected these same individuals also deny a bodily resurrection of our Lord. Like the Jehovah Witnesses and perhaps other cults they believe it was either a spiritual resurrection or the fact that the Church "kept Him alive" is the real facts. Strangely enough, many of these same individuals have illustrious programs for Easter. Of course, most of them include "Easter egg hunts" after their Cantata.

Brother James M. Hite 816 E. Birth St. Palmyra, PA 17078-2704

BIBLE STORY

DIGGING WELLS Rudy Cover Genesis 26:1-33

Isaac lived in a part of the land of Palestine, which God had promised, to his father, Abraham. There was a famine in the land. The rains had not come to water the land and their pasture did not grow and the grain that was planted, dried up. God talked to

Isaac and told him not to go into the land of Egypt but dwell in the land that He would tell him of. Isaac was to stay in this land and God said that in time to come He would give all the countries of this land to the children of Isaac just like He promised Abraham. So Isaac lived in a town called Gerar on the way from Egypt to Palestine. The country around Gerar belonged to the Philistines whose king was Abimelech. Abraham had been in this country, years before and had dug wells for water and the Philistines had filled them up. Isaac planted grain and the Lord blessed him and his crops were good and his flocks increased so that the Philistines around him envied him.

As Isaac's flocks increased more and more, he needed more water so he dug again the wells of his father Abraham that the Philistines had filled. He still needed more water so Isaac's servants dug in a certain valley and found a well of running water - what we would call an artesian well where the water came up out of the ground like a fountain. This well was so good that the Philistines said that it belonged to them. Isaac must have been a very peaceful man because he just went on and dug another well. This well was also very good and the Philistines wanted it too. So Isaac just moved on and dug another well and found more water. By this time there was water enough for everybody and the Philistines did not trouble Isaac anymore. And Isaac said, "For now the Lord hath made room for us, and we shall be fruitful in the land." That same night the Lord appeared to Isaac and talked with him and again promised to bless him. So Isaac built an altar to the Lord there and started to dig another well.

Now the Philistine king, Abimelech, had been watching Isaac and saw how the Lord continually blessed him. He went to Isaac and fearing that Isaac, with God's help, might punish him, wanted to make peace with him. Isaac had a feast prepared and they all ate and drank together and the next day sent them away from him in peace.

"And it came to pass the same day, that Isaac's servants came and told him concerning the well which they had digged and said, We have found water."

Selected from the May 1, 1974 issue of the Bible Monitor

GREAT FAITHFUL SERVANTS OF GOD

J. F. Marks

First let us look at the faithful life of Noah, a man who lived in

a day of great wickedness. God looked down with grief upon the

human family. It repented him that he ever made man. He decided to flood the earth with water. But Noah was a faithful, godly man. So God gave Noah a privilege, that by His directions, he might save himself and his family from destruction. Noah obeyed God as a faithful servant and he and his family were saved. If Noah would not have obeyed God, he would have perished with the others.

I often think of Abraham, a man who was tried severely by God and yet stood up true to his maker. I believe it is well for us in our day to think of how great a test are we able to stand. Are we so strong in the faith that nothing can move us?

If one looks to faithful Samuel it is remarkable to think of how God called him in his sleep, when he was a small boy, too small to understand it and how the high priest, Eli, had to explain to him that it was God who called. As a judge of Israel he proved himself faithful. I am made to think how he prayed and pleaded again and again to the people to turn to the Lord with all their heart. He accomplished much in turning people to the Lord.

I think of faithful Jeremiah.

who warned the people against their evil way. He was called the weeping prophet for he was very sorry and wept because of a sinful people. Let us look to God's faithful servant, Daniel, how he prayed and feared God, even when a decree was signed against it, by the king, with a penalty of being cast into the den of lions. He feared God and humbled the proud heart of the king and God protected him.

Having viewed some of the faithfulness of the servants of God in the old dispensation surely we have no reason to complain about our trials. First, in the New Testament, we have our Lord and Savior, Jesus Christ. How He carried out the will of God, even to the death on the cross. He was a bright and shining light to fallen humanity.

Now that the way is opened, we should not forget our duty and responsibility. In a Christian home the head of Christ is God, the head of the man is Christ, and the head of the woman is the man. Every one true to the Gospel is at their place. If we look to the beginning, we see how the first man on earth fell because he did not fully recognize his head, God.

If we look to the twelve dis-

ciples we see some failed at times. Judas fell and never returned to God so he died in his sinful condition. After Christ ascended into heaven, Peter a disciple of Christ, grew strong. He stood firm even when facing threats against his life. Other disciples also stood firm through great trials and threats against them.

Again I am made to think of the great faithful servant of God, Stephen a preacher of Christ and the church, even when his life was threatened he did not fail to tell his enemies the truth and right. He was the first Christian to die for the cause of Christ and the church. While they were stoning him to death, he prayed to God, "Lay not this sin to their charge." Here we can see if we are strong enough in the faith of the gospel, nothing can hinder us from standing for the right.

We also see the great power of God manifested in man. I am made to think of the great apostle Paul, after he was converted, how he endured suffering and hardships for the cause of Christ and the church. When he was in prison and fastened, he with Silas prayed and sang praises to God. Nothing could hinder him and oth-

ers from working for the Lord. Much more could be brought out about the hardships of the apostle Paul and others.

The last recorded in the New Testament is about the servant of God, John the revelator, an old man who was put on an island by himself, away from every one. Why? Because he witnessed for Christ. I believe while he was there by himself that he did not feel lonesome. Being old in this life his mind was centered upon the Lord's work and heaven. What a great work he did while there with no worldly interference.

As one reads what is recorded by John in Revelation it brings many things to the mind. What great visions, he had a glimpse of what will take place at the end of time. I believe if we are faithful to God, we will never feel lonesome. Good thoughts are of great value.

I believe it is well for us to think of these faithful servants of God and their great work and have our minds centered on Heavenly things – things that are above the perishing things of this world.

Selected from the March 1, 1948 issue of the Bible Monitor

300th ANNIVERSARY CELEBRATION IN SCHWARZENAU

The village of Schwarzenau, Germany, is the site of the 2008 Brethren World Assembly and 300th Anniversary Celebration to take place the weekend of August 2-3, 2008. The event is being planned by the Board of Directors of Brethren Encyclopedia, Inc., which has representation from the six largest Brethren bodies descended from the group of eight Brethren who were baptized in the Eder River in Schwarzenau in 1708.

Dale R. Stoffer, vice president of board of directors and dean of Ashland Theological Seminary, Ohio, is serving as chair of the planning committee. The secretary for the board, Dale V. Ulrich of Bridgewater, Virginia, is serving as coordinator.

A preliminary schedule for the assembly and celebration in Schwarzenau includes:

—On Saturday, August 2, time during the day for visitors to meditate at the Eder River, walk around the village of Schwarzenau, visit the Alexander Mack Museum – named after the founder of the Brethren, hike as Mack did from the Huttental to the mill along the river, visit the castle and mu-

seum in nearby Bad Berleburg, and take a walking tour of nearby Marburg; a meal tent where a lunch and dinner will be served for a fee; an evening concert by the McPherson (Kansas) College Choir, the Schwarzenau Ladies Choir, the Schwarzenau Men's Choir, and the Bad Berleburg Choir.

-On Sunday, August 3, a morning worship service at 10:00 A.M. with preachers James M. Beckwith, 2008 moderator of the Church of the Brethren Annual Conference, and Frederick G. Miller, Jr., pastor of Mount Olivet Brethren Church in Virginia; a meal tent where lunch will be served; a 2:00 P.M. Anniversary Program with guest speaker and German academic Dr. Marcus Meier, author of the book "The Origins of the Schwarzenau Brethren" to be published in English by Brethren Encyclopedia, Inc. in 2008; and a 4:30 P.M. closing gathering at the Eder River.

Registration for the assembly and celebration including Sunday lunch in Schwarzenau is \$85.00. For a registration form, schedule, and more information, including a list of some nearby

hotels and a map of the area, contact:

Dale Ulrich, Brethren Encyclopedia Coordinator of the 300th Anniversary Celebration 26 College Woods Drive

Bridgewater, VA 22812 <u>daulrich@comcast.net</u> 540-828-6548 A list of tours also is available.

Dale V. Ulrich

OBITUARIES

DALE JAMISON

Brother Dale Eugene Jamison was born August 26, 1920 to Owen Thomas "Tom" and Malissa (Flora) Jamison. He went home to be with his Lord, September 22, 2007.

Dale was the youngest of twelve children. He was born in the farmhouse on the homestead his parents claimed in 1898, and lived on this farm all of his life. Dale accepted Jesus Christ as his personal Savior as an early teen and was baptized at that time.

On July 18, 1941, Dale married Doris Pease, and they were blessed with five children, Dalene, Dorothy, Gordon, Russel and Marcie.

Dale was called into the ministry in October of 1942 and the eldership some years later. He served in numerous leadership capacities in the Dunkard Brethren Church and had a great love for God and His people. Dale proclaimed God's Word in many different locations and circumstances. He was privileged to travel to Kenya on two different occasions to help in the establishment of a mission point there.

Dale and Doris enjoyed traveling and over the years they spent time in Mexico, Florida, Texas and at their cabin in White Pine, Colorado with family members and friends. They especially enjoyed traveling to church conferences.

In his early years, Dale enjoyed fishing and later he spent many hours creating gifts for family and friends in his workshop.

Dale established Jamison Herefords in 1946 and was an active part of ranch life until his health limited him in the last few months. He cultivated long-time friendships within the Hereford industry. Honesty and integrity in business dealings were impor-

tant to him.

Survivors include his wife, Doris, of the home; three daughters, Dalene Reinecker and husband, Rex, of Quinter, Kansas, Dorothy Hefner of Shawnee Mission, Kansas, Marcie Keller of Hesston, Kansas; two sons, Gordon and wife Marsha, Rusty and wife, Beth, all of Quinter, Kansas; fifteen grandchildren; twenty-five great-grandchildren; and a brother, Herman Jamison of Quinter, Kansas.

Those who knew and loved Dale have many memories of life lessons learned from him. His commitment to the Lord and his wife and his prayers for his family and church family are a strong testimony.

Funeral services were held at the Dunkard Brethren Church with Brother Brant Jamison, Daron Jamison and Brother Wes Miller officiating. Brother Len Wertz officiated at the graveside. Interment was in the Baker Township Cemetery, Quinter, Kansas.

HERMAN JAMISON

Brother John Herman Jamison was born August 12, 1917, at Quinter, Kansas to Owen Thomas and Malissa (Flora) Jamison. He passed away at the farm home south of Quinter on Monday, January 7, 2008, at the age of 90.

Herman was baptized into the Dunkard Brethren Church in November of 1932, where he faithfully served as a deacon, minister and elder. As a child, he attended school in Quinter.

On August 25, 1939, he married Reva June Fiscel at the home of her parents in Iowa. Reva passed away May 12, 2005.

Survivors include two daughters Nadyne Boone and husband, Jim, of Buena, Washington, Connie Swihart and husband, Delbert, of Quinter, Kansas; nine grandchildren, Janet and Dale Eikenberry, Arcanum, Ohio, Becky and Ward Deaton, Zilla, Washington, Stacy Simon, Denver, Colorado, Gina and Nolan Garber, Quinter, Kansas, Darin and Merna Boone, Pasco, Washington, Heidi and Chad Basore, Zilla, Washington, Amber and Shannon Roach, Quinter, Kansas, Kara and Devin Sweitzer, York, Pennsylvania, Jodi Swihart, Quinter, Kansas; twenty-six great grandchildren; seven great-great grandchildren; and a sister-in-law, Doris Jamison of Quinter, Kansas.

Preceding him in death were his parents; his wife, Reva; a

daughter, Ruth; two sons, Vernard and Herman Joy Jamison; a great-granddaughter, Kristen Basore; five brothers; and six sisters.

Herman was a wonderful husband, father, and grandfather. He leaves many special memories for his family, church and community.

Funeral services were held at the Dunkard Brethren Church, January 10, 2008. Elder Gordon Jamison and Daren Boone officiated. Interment was in the Baker Township Cemetery, Quinter, Kansas.

LELA WYATT

Sister Lela Blanche (Bashor) Wyatt, daughter of Samuel M. Bashor and Nora I. (Switzer) Bashor was born on December 30, 1916, in Raisin City, California.

She married Boyd Wyatt January 26, 1936. His family lived in Chowchilla, California where they farmed for many years and raised their family. The summer of 1956, the family camped up at Fresno Dome with the Rudy Cover family where Dad worked for Rudy in the timber. Mom enjoyed the camping and the scenery.

In 1957 the family moved to Beaumont, California where Bro. and Sis. Nelson Winter had lived since 1925 and wished and prayed for many years for a church to be built there. Dad helped Donald Ecker build what was known as the Winterhaven Church in Cherry Valley. Mom helped the Winters when she could. She also worked at the Snyders Nursing Home for a while.

The family moved back to Chowchilla in 1960 and farmed until 1965 when the place was sold. They then moved to Modesto, California where they lived until 1970. The next move was to Hughson, California where they lived until 1984. Their final move was to Waterford, California.

Mom was a Charter member of the Dunkard Brethren Church and was a strong Christian. She stood beside Dad in his service as a Deacon. Dad and Mom enjoyed their marriage and celebrated sixty-three years before Dad passed away on August 28, 1999.

She is survived by her children, Blanche Newman and John Wyatt, both of Waterford, California, Ronald Wyatt and wife, Irene of Everett, Washington, and Mary Yoder and husband Ernest of

Parsons, Kansas; nine grandchildren and nine great grandchildren and many friends. She was preceded in death by her parents, her husband, two brothers, six sisters and one granddaughter.

Where Mom lived she had her flourishing garden and beautiful flowerbeds, the bounty of which she gladly shared with others. She devoted her time to her family and was a kind, loving, caring mother to her children, grandchildren and great grandchildren.

When the need arose, Mom went to work at Doctors Hospital as Housekeeping Supervisor, putting in seventeen years before retiring.

By her example and quiet ways, she taught her children much about Godly principles and values.

Funeral services were held at the Salas Brothers Home with Elders Henry Walker and Mark Cordrey officiating. Interment was in the Lakewood Memorial Park, Hughson, California with Elder Leslie Cover officiating.

PAUL B. MYERS

Bro. Paul B. Myers, 93, Peru, Indiana passed away Tuesday, January 22, 2008 at Miller's Merry Manor, Peru, Indiana.

He was born November 19, 1914 in Peru, Indiana to Marion L. and Bertha (Bryant) Myers. He married Flora Mae Harman March 25, 1951, and she preceded him in death, September 13, 1993.

Paul was a retired farmer and custodian at Maconaquah Elementary School. He served in the Merchant Marine Military and as a Metzger Cemetery trustee.

Paul was a member of Midway Dunkard Brethren Church in Peru, Indiana where he was a song leader, Deacon, and Sunday school teacher. After Midway closed its doors, he moved his membership to the Plevna Dunkard Brethren Church where he was a Deacon and Sunday school teacher for many years.

Survivors include two daughters, Phoebe Boldin, Toney, Alabama and Eunice Fugat, Lexington, Kentucky; a son, Jonathan B. Myers, Peru, Indiana; seven grandchildren, Angela, Susan, David, Suzanne, Martha, Jonathan Paul and Sierra; and five great grandchildren.

He was preceded in death by his wife and parents.

Funeral services were conducted by Elder Robert Carpenter

and the graveside service by Elder Lloyd Lorenz. Burial was at Metzger Cemetery, Miami County, Indiana.

NEWS ITEMS

FEBRUARY 2008 BIBLE MONITOR

All should now have their February 2008 issue. A few may notice that their issue is imperfect. There may be duplicate pages as well as missing pages. If anyone receiving such an issue will notify the Editor a correct copy will be provided.

All issues of the February 2008 issue contain an incorrect Directory of Boards on the back page. With your March issue you are receiving a correct Directory of Boards sheet which will have an adhesive back so it can be placed over the incorrect page.

The Editor and the printer are sorry for any inconvenience caused by these errors.

NOTICE

All reports, queries and any other business for General Conference should be in my hands by April 10, 2008. Thank you.

General Conference Writing Clerk, Brother Milton Cook 1138 East 12th Street Beaumont, CA 92223 951-845-6231 m.cook1@juno.com

SHREWSBURY, PENNSYLVANIA

The Shrewsbury Congregation will be holding Weekend Meetings on the theme of "Finances" from Friday, March 14 through Sunday, March 16, 2008. The speaker will be Brother John Ledington of the Englewood, Ohio Congregation. If anyone needs lodging, please contact Merle and Cindy Sweitzer at 717-993-2637 or mandcswtzr@juno.com.

Sister Karen Stump

SWALLOW FALLS, MARYLAND

Swallow Falls Congregation is looking forward to a week of Revivals with Brother Steve Aldinger from March 23 through March 30, 2008. All are invited to come and enjoy these services with us.

Sister Marie Sines, Cor.

LITITZ, PENNSYLVANIA

Time has come once again for our spring Revivals. Brother Keith Bailey from Englewood, Ohio has consented to be our evangelist.

Services will be starting at 9:30 A.M., March 30 and ending April 6. Sunday night services at 7:00 P.M. and 7:30 P.M. during the week.

Might we remember Brother Keith as he brings forth the gospel and pray that he would lead sinners to Christ. Each and everyone are welcome

Sister Miriam Snyder, Cor.

PLEASANT RIDGE, OHIO

The Pleasant Ridge Congregation will be having their revival meetings beginning at 9:30 AM on Sunday, March 30 and ending at 2:30 PM on April 6, 2008. Brother Alan Meyers from Dallas Center will be the evangelist. Evening services during the week will be at 7:30 PM. We extend an invitation to come and join us. Please keep these meetings and our speaker in your prayers.

Sister Martha Heer, Cor

HART, MICHIGAN

Brother Ray Noecker has been called to the ministry. Ray and his family will be serving in Africa indefinitely. Please keep them in your prayers as they serve our God and teach the gospel.

Brother Louis Swanson has been called as a Deacon and serves at Hart Dunkard Brethren Church. He would appreciate your prayers on his behalf also. May God bless these servants as they commit their souls in serving our Almighty God.

Sister Anna Powell, Cor.

HELP WANTED

MISSIONARY MINDED FAMILIES
WILLING TO RELOCATE TO
THE PLAINS OF COLORADO,
MCCLAVE DUNKARD BRETHREN CONGREGATION
FOR MORE INFORMATION CONTACT:
Brother WAYNE BURGESS
719-829-4267 OR
Brother TIM NOECKER
719-829-4513

300TH ANNIVERSARY CELEBRATION IN SCHWARZENAU

Persons contemplating attending the 300th Anniversary Celebration/ 2008 Brethren World Assembly in Schwarzenau, Germany, on August 2-3, 2008, are asked to contact Dale Ulrich at 26 College Woods Drive, Bridgewater, VA 22812, by phoning 540-828-6548, or via email daulrich@comcast.net. This celebration is being planned and coordinated by the Board of Directors of Brethren Encyclopedia, Inc. representing all of the Brethren bodies. Dale Ulrich is serving as the Brethren Encyclopedia coordinator for the event.

Brother Robert Lehigh

ADULT SUNDAY SCHOOL LESSONS FOR APRIL 2008

April 6 - Grace Distorted Leads to Condemnation - Jude 1-13

- 1. How would one turn the grace of God into lasciviousness?
- 2. How can one be "twice dead"? Verse 12
- April 13 Antidote for Apostasy: Spiritual Body Building Jude 14-25
- 1. Jude says to "build up yourselves" and to "keep yourselves".
- How does that correspond with the teaching of God building our lives and keeping us?
- 2. How can we who are faulty be presented faultless?

April 20 – Timeless Beginning and the Beginning of His Time John 1:1-18

- 1. Compare this passage in John 1 to Hebrews, chapter 1.
- 2. What would be the difference of beholding His glory (verse 14) and beholding the Shekinah glory of the Old Testament Tabernacle?

April 27 - Straight Answers to Crooked Minds - John 1:19-28

- 1. Who were the priests and Levites speaking of when they asked John, "Art thou that prophet?"
- 2. Explain the sense of "make straight the way of the Lord".

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR APRIL 2008

April 6 – The Wise Steward – Matt. 24:42-51, Luke 12:35-48, Matt. 25:21, I Cor. 4:2-5

- 1. What does Jesus mean by the expression, "Let your loins be girded about"?
- 2. What is the foremost requirement of a steward?

April 13 - Offenses - Matt. 18:1-17, Luke 17:1-5, Rom. 16:17-19

- 1. In relation to "offenses", what can we learn from little children?
- 2. Within a church fellowship, what are the long term effects of offenses or trespasses left unrepented of or unforgiven?

April 20 – Sin – Gen. 4:6-17, Isa. 53:5-6, Matt. 12:31-33, Luke 11:39-42 & 12:45-47, Rom. 6:1-23

- 1. Is sin, first an action, or an attitude of the heart?
- 2. Do we understand that to yield to sin, we become the servant of sin?
- 3. What is the remedy for sin in one's life?

April 27 – The Wicked Husbandman – Matt. 21:33-41, Mark 12:1-9, Luke 20:9-16

- 1. Identify the householder and the husbandmen in the parable.
- 2. Who specifically, was the parable directed towards?

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BIBLE MONITOR

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"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

PRAISE THE LORD, ALL YE NATIONS

From all who dwell below the skies Let the Creator's praise arise, Let the Redeemer's name be sung Thro' every land, by every tongue.

Eternal are thy mercies, Lord; Eternal truth attends thy Word; Thy praise shall sound from shore to shore, Till suns shall rise and set no more.

Your lofty themes, ye mortals, bring; In songs of praise divinely sing; The great salvation loud proclaim, And shout for joy the Savior's name.

In ev'ry land begin the song;
To ev'ry land the strains belong;
In cheerful sounds all voices raise,
And fill the world with loudest praise.

-Isaac Watts

THE DESERT

The desert presents a forbidding view of barrenness. Its heat and cold repels us. The desert landscape hides the rattlesnakes and the scorpions, which haunt us by their slithering movements and their camouflage coloration. Even with modern means of transportation, we are apprehensive about a journey across the desert.

We also associate the desert with the Devil's temptation of Jesus. Jesus had spent forty days and nights in the desert. Since He had fasted during that time, He was in a weakened condition as Satan tempted Him not only with physical bread but also the kingdoms and security of this world. The angel food would not come until after He had overcome these temptations.

Despite the extreme conditions that Jesus endured, He was victorious. He overcame the Devil's temptations. He left us an example of overcoming.

Are there times we feel unfulfilled, empty, parched, tempted and tried? Life is not going well. Spiritual things are boring and uninteresting. Relationships are fraying. Bible study and prayer are unrewarding. Going to church or participating in the ordinances seems too much bother. That is a Spiritual desert.

How can our Spiritual lives, which are supposed to be full of life and love, become so dry and unfulfilling? When we are centered on ourselves we are living in a Spiritual desert. Like a desert all seems to be endless,

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pointless, arbitrary and against us. The desert seems to go on forever. There is little to distinguish one mile from the next. The heat and the lack of water seem arbitrary. Nothing goes our way. We live by going through the motions, often becoming unapproachable and angry.

This is Spiritual barrenness. Barrenness is the exact opposite of what God wishes from His children. He is expecting fruitful lives watered by the everlasting water of the Holy Spirit. He went through the desert of temptation so we could be productive.

We will continue to be barren as long as we center everything upon ourselves. Our barrenness gives Satan a prime opportunity to attack us. When we are dry he is able to tempt us with the physical pleasures, the riches, the security of this world. In this weakened condition, we will be more liable to fall for his temptations.

If we find ourselves in a Spiritual desert, we must give more thought to Jesus. We must first revisit what He has done for us. Whatever trials we meet in our desert, we must realize that we have never met problems as difficult as those that Jesus faced. Whatever unfair situations come our way, we know our situ-

ation will never be more unfair or crueler than what He faced in Jerusalem. He was the sinless lamb offered for sinners' sins. We have only to answer for our own sins, not the whole world's. Remember what Jesus has suffered for you.

If we consider these things we will have a new perspective and insight on what is going on around us. We will realize that because He has overcome, we can be overcomers as well. We can better appreciate the price He has paid for our freedom from the clutches of Satan. Thankful people do not dwell in a Spiritual desert.

The thrust of Jesus' ministry was towards others, not Himself. He gave Himself freely for the benefit of others. He set the standard for giving when He became the propitiation for the sins of the whole world. He wants us in our daily lives to give of ourselves for others. We should be thinking more of other's wellbeing, safety, and happiness.

If we gave more freely of ourselves to benefit others there would be many improvements in the world. Although we are able to touch only a few relationships ourselves, other relationships would be touched indirectly. When Jesus touched one life, others benefited as well. When He fed the five thousand, He not only touched the little boy's lunch, but He touched the lives of all who were there, including the disciples who gathered their twelve baskets of fragments.

If we were to give freely of ourselves, consider what changes would happen to our marriages, our families, our communities, and our churches. If we freely give, there will be results beyond what we might consider possible. First we have to

escape the desert of me.

To escape that desert, we must come before our Heavenly Father in prayer. It must be heart-felt prayer from our innermost being, which is broken and yielded to Him. We must confess our selfishness. God wants us to understand how we have gotten ourselves into our Spiritual desert through our selfishness and self-centeredness.

Are you ready to get out of the desert and become fruitful?

M.C.Cook

NOT BY BREAD ALONE

Luke 4:4, "And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God."

In the Garden of Eden, the Devil preyed on man's weakness when he was apart from God. He tried to do the same thing with Jesus: prey on Him when He was weak and not in God's presence. Jesus was hungry, but there are more important things than bread. It would not have been wrong to eat after fasting all that time, but it is always wrong to listen to the devil.

Today, man strives to live

apart from God. "Imagine there's no heaven" are the words of John Lennon as well as an anthem for millions of people today. Many people see religion as evil: drawing people into its clutches. "Religion" is the devil's counterfeit for the salvation found in Jesus Christ. There are many religions, but only in Christianity does the Son of God come and live INSIDE YOUR HEART. The Catholic religion for centuries kept people in bondage and servitude, not to God, but to popery. There is so little genuine Christianity that it is not recognized as anything different than false religion.

Materialism is the religion of this age. "Man lives by bread" is their motto. "The man who dies with the most toys wins." This was seen on a bumper sticker. But what does he win? Materialism - living and surrounding oneself with things - is how man seeks to satisfy the aching void inside that shouts for God. H. G. Wells called it "a god-shaped blank in us." Amusement, alcohol, drugs, sex, and a world of other things are used to fill that bare space. There is no virtue in these things. Only God can truly fill this space which He made for Himself.

Jesus said, "I am the bread of life." (John 6:35) Nothing else will satisfy the soul. There is a limit to the satisfaction gotten from materialism. Using drugs as an example, a little dope used in a recreational at first seems harmless, but the will to refuse more is soon taken away until more and more will not satisfy. Many times an overdose is the tragic end of such a life.

William Williams said it well in his old hymn:

Bread of heaven! Feed me till I want no more.

The prodigal son fed on the husks of the world and only then did he return to his father. I am taken by the words of Jesus dur-

ing the feeding of the five thousand, "They need not depart; give ye them to eat." Jesus provided the food. The disciples fed the multitude.

Why are the pews empty today? It is the ministry of God's church that is responsible for feeding the multitude. I Peter 5:2 exhorts the elders to "feed the flock of God which is among you." Acts 6 talks of the selection of deacons to do the temporal work of the church so that the elders could "give ourselves continually to prayer, and to the ministry of the word." (Verse 4)

So Jesus is telling us, the church, and in particular the ministry, man does not live by bread alone, and give ye them to eat. Jesus blessed the food, and multiplied it, and the disciples distributed it to the multitude. Jesus was the attraction that day.

He had been tempted, but He never yielded. May God grant us, imperfect vessels, the grace to feed the multitude as God may give the increase.

Who every grief hath known That wrings the human breast, And takes and bears it for His own That all in Him may rest.

BLESSED ARE THE MEEK

"Blessed are the meek: for they shall inherit the earth." Matthew 5:5. A direct quote from Psalm 37:11 "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."

Many other passages of scripture are found, giving promise of reward for meekness. See Psalm 22:26, Psalm 147:5-6, Psalm 149:4, Isaiah 11:4, Isaiah 29:18-19.

Some exhortations to meekness, Zephaniah 2:3, "Seek ve the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." II Timothy 2:24-25, "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." James 1:21, "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." I Peter 3:4, "But let it be the hidden man of the heart, in that

which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Moses was meek above all the men who were upon the face of the earth. Numbers 12:3. Jesus was meek and lowly in heart. Matthew 11:28-30.

Meekness is not weakness. Our inheritance, Romans 8:17, "And if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together." Galatians 3:29, "And if ye be Christ's, then are ve Abraham's seed, and heirs according to the promise." Titus 3:7. "That being justified by his grace, we should be made heirs according to the hope of eternal life." Acts 20:32, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 26:18, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Colossians 1:12, "Giving

thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."

For a description of earth, which we shall inherit, read Rev-

elation 21:1-7.

May the God of all grace be with you to bless and comfort you, and keep you safe.

Brother William Carpenter

WEEP WITH THOSE THAT WEEP

Someone you know will die this year. Whether that person is the aging and sickly father of a friend, your mail carrier, or the teen-age son of a co-worker, the very least you can do is send a sympathy card.

Prepare yourself by purchasing two or three boxes of cards you especially like so that they are on hand when you hear the news. It doesn't matter so much that you send the card immediately, but it is so easy to forget unless you put it on your To Do List. When you do remember it again six months later, it is still not too late.

One death does not mean one sympathy card – send one to the widow/widower, one to the adult children, one to adult grandchildren, and maybe one to brothers and sisters. In one of those cards tuck a memorial check (or cash) and/or a book of postal stamps. If children are involved balloons and stickers

bring cries of delight.

It is also thoughtful to put vour address label inside the card that contains checks or stamps. The address on the envelope is often tossed. Although the newly bereaved family can look for your address in the phone book or the church directory, Thank You's are so much more easily addressed directly from the card. Sign your full name and a note identifying yourself as "daughter Julie's college friend" if there is any doubt about your relationship to this family.

Sending cards is the minimum. If you live close enough go to the viewing and/or the funeral. Don't worry about what to say because a hug and a handshake and an "I am so sorry" are sufficient.

The most personal gesture that you can do for the family is stop at the home with food, paper supplies, and/or drinks. If possible the food should be in containers that are labeled with the date and with cooking or warming instructions and should be freezer ready. Paper supplies can be paper plates, cups, even plastic garbage bags, paper towels, and disposable containers for leftovers.

Remember in your gifts to the house that you aren't the only one supplying food, so you don't need to send six dozen cookies when two dozen is greatly appreciated. The thought is what counts along with your effort to stop by, which says, "I love you and I care."

Death is a fact of life. As a Christian you can use this time to weep with those that weep. Send a card always, and go when you can.

Sister Mary Sue Moss Dallas Center, IA

RAIN FROM HEAVEN!

Rain, Rain, go away; come again some other day; Little Johnny (substitute your name) wants to play!

Did you ever awaken or did you ever go to bed listening to the sound of rain coming down in torrents, as you envision tons of water pouring from the sky, dripping from the eaves and streaming down the windowpanes? Is your first response a positive one or a negative one?

Negative responses might be like Johnny's response was above. Some people grumble the entire day because of the "nasty-wet" weather. Some people say, "I'm so gloomy when it rains. I wish the rain would stop so I could be happy again." God help us! Just because it is raining, or icy, or snowing outdoors does not give any reason for us to be gloomy in our outlook on life.

One time a person made a remark at a checkout counter in regards to the "yucky, wet weather". The person next in line, who professed to be a Christian, replied, "Well, we better be glad for the rain. We need it for the crops." There was a moment of silence, then the person at the checkout counter said, "You know, you're right!"

We as Christians should be challenged enough to disagree with the negative terminology that many people use when the weather does not suit them. Who made the rain, the sun, the moon and stars? God made everything good, so do not be weather complainers.

We may have many clear, sunny days in succession and the soil soon dries up. God's earth needs the sun but it needs the rain to grow plants as well. One would not be of much use without the other. Let's apply this to our lives. When life goes the way we want it to go, we tend to dry up spiritually, but when the storms of life come, when the soil of our heart is softened by our tears and drives us to our knees, then it is so much easier for the Good Seed of Truth to

grow within our hearts.

It is our human tendency to shrink from pain and the things that upset out "plans" like rain. It would be a great benefit for us if we would learn to view the difficulties in life as possibilities for growth. Don't be like "Johnny" wishing that the rain would come another day, but always share a more positive outlook. Be thankful that God sends the rain to water the earth and for many more benefits that we enjoy from time to time.

Let us be a thankful people! Thank God for the rain!

Shirley L. Frick Greenville, OH

GOD'S POWER, WISDOM AND DISCRETION

"He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." Jeremiah 10:12

"Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." Revelation 11:17

God's power is displayed in

the very first verse in the Bible when He created the heaven and the earth. He later displayed his mighty power in many ways. In the Old Testament He performed many miracles, some directly and some through His prophets. He delivered Israel from the land of Egypt by His great power demonstrated in various plagues.

By His great power He brought judgment to the hea-

then lands (who became that way by at one time leaving the worship of the True God. The false teaching of modern liberal churches that polytheism came first and then came the worship of One God is a teaching from false spirits.)

He also brought judgment against Israel for worshipping false gods and other acts of rebellion.

In the New Testament He displayed His power through Jesus Christ, God in the flesh. Sadly, many churches make a distinction between the "divinity of Christ" and the "Deity of Christ." They thus deny that Jesus Christ was and is God the Son.

Later He displayed His power through the apostles, to whom Christ had given the power to perform miracles including raising the dead. But neither Jesus nor the apostles did it to bring glory to themselves. Jesus gave the glory to the Father and the apostles gave the glory to Jesus Christ.

All true believers have the power of God in them today through the Holy Spirit. We do not have faith in "faith healers" and "workers of miracles" who bring themselves glory (along with riches). We, also, do not

believe anyone living today has the power to raise the dead.

Christ's healing power is many times demonstrated in the Scriptural act of anointing. We recently read an interesting incident of God's power by the act of Peter Becker, a preacher of the early Brethren. A woman was so sick they thought she would die if immersed three times. But she wanted to be baptized. He asked her if she was willing to go in the water. She said yes and he responded that he was willing to baptize her. She came out of the waters of baptism fully healed!

God rules the world through His wisdom. We are not sure how much of politics is ruled by God's perfect will and how much is ruled by His permissive will, but the Bible assures us that God will not allow anyone into power without His final permission. This leaves many questions, but for us it is a good reason to avoid political involvement. The reason the world is in such sad shape is because mankind, as a whole, has ignored and rebelled against the way God has established the world.

He has established marriage as one man and one woman. Homosexual marriage is a hot and repeating political subject. Some places already allow it. Many recognize homosexual cohabitation, which gives them the same rights as married couples. Homosexual discrimination is a difficult subject and has two extremes.

Many, including church members, try to change the things God has established as good and evil and try to turn them around. The Bible says we can have the mind of Christ, thus sharing the wisdom of God. But we do not personally believe we ever come to the place that we are infallible in our knowledge or wisdom. As Brother Jim Eberly said, as humans we all make mistakes, but that does not make us a false prophet.

The Bible contains the wisdom of God but there are many different interpretations about what it says. We must hold a balance between being swayed by every wind of doctrine and being overly dogmatic about our interpretation.

We have already seen some of the discretion of God in the two topics already covered. All three attributes of God in this manuscript concern the Creation. We do not know why there are many planets. But we do

know it was God's discretion to create them. At His discretion the sun warms the earth by day and the moon reflects light by night. It is also God's discretion that we see the stars at night with all their beauty and mystery.

Some teach that at God's discretion some are elected for Heaven and some for Hell. We do not believe this but we do believe that at His discretion He made Jesus Christ the only mediator between man and God. As we have said before, those who have never heard the name of Christ we leave in His hands and discretion.

At His discretion He brings health to some and allows others to suffer sickness and infirmary. At His discretion He has saved some from tragedy and allowed others to be martyrs.

As already alluded to, we have the discretion to accept or reject the only Lord and Savior. We also have the discretion to try to abide by the guidelines of the church or rebel against them. However, we do not believe we can judge anyone else's salvation.

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FAITH HEALING

Years ago I had a neighbor with strong charismatic leanings. He brought his Sunday School superintendent to convert me. After praying that I would receive the gift of speaking in tongues (I did not) he told of a healing campaign that he had witnessed.

They brought one hundred men from the Walter Reed Veteran's Hospital to a large tent in Washington. It was a spectacular sight, ambulance sirens shrilling, and men carrying stretchers. Later the faith healer walked between the rows of cots, pointing first to one then another, calling for them to rise and walk. He healed eighty-three of them. Thirteen of them had not faith to be healed. A remarkable story, I wanted to know more.

At the time I happened to have a niece working as a medical secretary at the Walter Reed Veteran's Hospital. I asked her what she knew about the incident. Her reply: 1. Ambulances would never sound their sirens unless there was an emergency. 2. Walter Reed would never allow their patients to be moved for such a purpose. 3. If something like that had happened she would have known about it. I decided to mistrust stories of

healing unless I knew them personally.

One neighbor claimed that physical healing was a part of the atonement and no Christian should ever be sick. I pointed out that Paul tells of Epaphroditus who was sick "nigh unto death." Phil. 2:25-27. The reply, "Poor Paul must have forgotten the promise of healing." But God can and does heal! Not always, but at His discretion. Here are a few instances in which I personally knew some of those involved.

Perhaps fifty years ago I was told the story of Emmy Jacobs. She grew up in a Brethren home about fifty years before that. At that time people seldom came to the church until they were young adults, often not until they were married. Emmy married outside the church and never joined. Some years later she developed T.B. Not having modern medicine she grew worse. Finally the doctor told her that she would not live. She told him that she would like to be baptized. The doctor was shocked. He told her that the cold water would kill her.

She pondered for some time. Then she called the elder and asked to be baptized. If she was going to die anyway she preferred to die obeying Christ.

They took her to the pond in a wagon and carried her into the water on a chair. After she was baptized she walked to the house to change into dry clothes.

Next morning the doctor called to find her sitting at the table peeling apples, wearing a covering. "Were you baptized?" demanded the doctor. On receiving an affirmative answer he grabbed his satchel. "I'm done with you," he exclaimed as he slammed the door. About forty vears later we visited in a home where she also was a guest. She was in her eighties and a faithful member. The story was told to me by Bro. William Yohe and later by his brother Alfred who told me that as a young man he had helped to break the ice with an axe when she was baptized.

Bro. Donald Miller was holding our revival. One Sunday a number of us took lunch into the woods below the church. After eating, our elder, Bro. Newcomer, asked for testimonies. Sister Priest, from Antietam, where Bro. Miller was elder at the time told the story of her son, George, who contacted pneumonia from the gas build up in the silo, which they were filling.

There were three cases in Franklin County that year. One died, one recovered after a year, the third was George. As they were sitting in the Chambersburg Hospital waiting to have him admitted he said to his mother, "I should not be here. I should go home and be anointed."

They took him home and called the elders, Brothers Donald Miller and Kermit Strite. My memory was that healing was immediate but when George told me the story years later he said that it was several days until he felt perfectly well.

I happened to be sitting beside Bro. Donald Miller as Sister Priest told the story. He learned over and whispered to me, "The hardest thing I ever did was not to advise him to go back to the hospital after he had been anointed. That would have destroyed his faith."

I have known other instances. Some years ago the church at Cherry Lane closed and a new church was built at Knobsville. Some young brethren from Pleasant Hill took charge of the Sunday School while the district sent in ministers. My brother David was one who helped with the Sunday

School. He told me the following story. A man from Knobsville contracted T. B. An X-ray at the Chambersburg Hospital showed spots on his lungs. It was decided to send him to Mt. Alto where a T. B. sanatorium was located. Before he went he was anointed. Arriving at Mt. Alto he was again X-rayed. His lungs

showed clear. They decided their X-ray machine was not working and sent him back to Chambersburg where the original picture showed spots. This time it also showed clear.

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HAVE YOU BEEN PRAYING FOR REVIVAL?

Acts 4:31, "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

If you have been praying for revival, do not give up. Revival begins and ends with prayer. God's grace is revealed through the prayers of God's people. Whatever the need is in the Church, the prayers of the saints can only improve the situation. If there is strife, lack of understanding, lack of love, envy, jealousy, and the Saints bow together in prayer, God will answer.

The church in Sardis was dead, yet there were activities and services, and prayers to God. They had a "form of godli-

ness", yet no deep commitment, no Holy Ghost power, and most of all, no effectual, fervent prayer.

We must pray. Our realization that Christ died for us shows us His great love. God "so loved" us that He gave His Son. Jesus "so loved" us that He gave Himself, and this love (from God) is what we have for the souls of men.

What could we do if we put ourselves in the same situation as those who gathered together at Pentecost? Many would say that an outpouring of God's Spirit is not possible today. If that is true it is because of unbelief. God has not changed, because He is perfect. It is we that need the changing.

Our purpose in bringing glory to God can only happen if we

give ourselves completely to Him. Is He not worthy of our praise and adoration? Is He not worthy of our living sacrifice? Should we or should we not spend our hours in prayer and fasting for the souls of men?

Just as the early followers of Jesus, we need to band together, not just for mutual benefit, but that God may be glorified. Matthew 18:19 says, "...that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven." Verse 20 continues the thought, "For where two or three are gathered

together in my name, there am I in the midst of them." Andrew Murrav wrote. "What an unspeakable privilege united prayer is. If in every church united, effectual prayer were regarded as a chief purpose for which they were banded together, the highest exercise of their power as a church: if in the church the coming of the Kingdom and adding those to that Kingdom were really matters of unceasing, united crying to God, oh, who can say what a blessing might come to and through those who thus agreed to prove God in the fulfillment of His purpose."

Revive thy work, O Lord, Thy mighty arm make bare; Speak with the voice that wakes the dead and make thy people hear.

Revive thy work, O Lord, create soul thirst for Thee. And hung'ring for the Bread of Life, O may our spirits be! Revive thy work, O Lord, and give refershing show'rs; The glory shall be all Thine own, The blessing, Lord, be ours.

Brother Lynn H. Miller

WHEN YOUR HEART IS FULL OF TROUBLE

When your heart is full of trouble
And your soul is full of grief.
Then a friend who sympathizes
Is indeed a great relief:

For the troubles seem to double
When we bare it all alone,
But are lightened by the kindness
Of a friend and soon are gone.

I have found this friend in Jesus,
And to Him I always go
When the clouds are black above me,
And the storm winds fiercely blow;
And I never fail to find Him,
Though I seek Him every day;
He will ever guide me safely,
And protect me all the way.

-Florence R. Lehigh

STUDY AND SEARCH

Ethel Beck

What are we to study? What are we to search? "Be not thou envious against evil man, neither desire to be with them. For their heart studieth destruction. and their lips talk of mischief." Prov. 24:1-2. Evil men study to work out their evil plans. We should not desire evil things. Christians should not study how they might get the best of someone or hurt their reputation. That is the work of evil men. Neither should we study how we might try to bring things to pass for our selfish interests or gains.

"The heart of the righteous studieth to answer: but the

mouth of the wicked poureth out evil things." Prov. 15:28. If we would always study before we answer, we would say the right thing at the proper time. We would not speak unkind, harsh or evil about anyone.

"The mouth of the wicked poureth out evil things." He does no studying about it. He just lets the bad things pour out, even swearing and using profanity. He does not stop to think how the evil and harsh things hurt someone. When anyone is angry they usually pour out unkind words and evil things.

"But sanctify the Lord God in

your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." I Pet. 3:15. In order to be prepared at any time to give an answer for our hope of salvation, we must study. We must know what the Word says, that we have all sinned and need to be saved. We read also that the Lord Jesus made provision for our salvation. He became our Redeemer. By accepting His word in obedience we then have hope of eternal life. Our hope rests on what He has done for us. When we have this knowledge and experience it in our hearts, we can be ready to give an answer to others who may ask of the hope within us.

"And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and ye may lack of nothing." I Thess. 4:11-12. Does it take some study to be quiet? We should be quiet about the good things we have done. Forget the deeds of kindness as soon as we have done them. We should learn to be quiet when we hear some gossip or evil about someone. If we

do not watch ourselves we may repeat some unkind things. Paul also says we should be about our own business and work with our hands. When we are busy we do not have time to do evil things. We can always find something to do for others, too.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Tim. 2:15. We must study to meet God's approval. It is our daily bread. When studying the Bible we have no need to be ashamed. We must study it to the extent it will become a part of our lives. It will be seen in our daily transactions.

If we read literature which is not edifying or profitable to us we have need to be ashamed. What if Jesus should appear when we read such things? Would we want Him to see us reading unprofitable things? How about the comics, are they profitable or edifying? How about stories we read, are they profitable? Many read unprofitable things and yet they say they have no time to read the Bible as much as they should. Will God excuse us for this neglect?

Some say the Bible is not interesting or that it contradicts

itself. Do we really know and love the Author? Surely we want to know just what He has to say to us. As we study each book it is more interesting if we have an outline of the book and chapter divisions. It helps if we know the history of each book and their relation to each other. It is interesting to find the key words and key verse. The key word for Acts is "witness" or some form of the word. The key verse is 1:8. This verse divides the book in three parts. It contains thirteen great prayer meetings, nine revivals and ten sermons. There were five by Peter, one by Stephen and four by Paul. We find it interesting to locate all these things and the key word as we study through the book.

Let us notice a few things in the gospels. Matthew contains nine beatitudes, eight woes, seven consecutive parables, ten consecutive miracles, five continuous sermons, four prophecies of Christ's death. Matthew wrote for the Jews. Mark for the Romans. Luke wrote for Gentile converts. Matthew sets forth Christ as the Jew's Messiah; Mark, as the active worker; Luke, as a man; John, as a personal Saviour.

Note the "I am's" of Christ

found in John. There are ten. We find eight gifts for the believer, the bread of life, the water of life, eternal life, the Holy Spirit, love, joy, peace, His words.

When we find all the facts we can concerning a book of the Bible, then try to locate all things through the book. This is more interesting. Now do we not find the Bible interesting? It has so much in it. It is much more interesting to study the life of Christ by the harmony of the gospel. We then have what each of the four have to say on each subject.

We have One to help us with our studying. We should ask His guidance so we will understand the Word. "But the Comforter, which is the Holv Ghost. whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 15:26. "But the anointing which ye have received of Him abide in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you. ye shall abide in Him." I John 2:27 We must first know the words of the Lord Jesus before the Holy Ghost can bring them

to our remembrance when we need them.

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5:39. If those Jews had searched their scriptures they would have been ready to receive Jesus as their Messiah. For He said their scriptures testify of Him. He often told them that it was written of Him in the law, the Psalms and the prophets. If they had been acquainted with these they would have been a schoolmaster to bring them to Christ, as Paul tells in Gal. 3:24.

Let us become acquainted with the scriptures so we will know of the things, which are to come to pass, lest we miss something for us. The Word says the Lord Jesus is coming again to receive His own. Let us live to please our Lord so we will be ready when He comes. We will find the instructions in the Bible. He cannot look upon sin. It must be put out of our lives. We see many sins listed in the Book, which should not be found in a Christian. Let us make sure we are not found guilty of them.

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and

searched the Scriptures daily, whether those things were so." Acts 17:11. May we also search daily to see if those things are true which the preachers and teachers tell us. If they are not according to the Bible we should not accept the teaching. If it is according to God's word we are responsible to receive it "with all readiness of mind." If we do not receive the true gospel when we hear it and read it we are accountable to God for our souls, and perhaps the souls of others, for some are influenced by our actions.

"Thy Word have I hid in mine heart, that I might not sin against Thee." Psa. 119:11. David realized the importance of having the word of God in his heart. We should memorize important verses and store the word in our hearts.

The righteous find pleasure in the Word of God. "But his delight is in the law of the Lord; and in His law doth he meditate day and night." Psa. 1:2.

When we have a knowledge of the Word, we also have a responsibility to teach it to others. The great commission to the church is, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy

Ghost: teaching them to observe all things whatsoever I have commanded you: and Io, I am with you always, even unto the end of the world." Matt. 28:19-20.

"For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church." I Cor. 4:17. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Il Tim. 2:2. Paul not only taught the things concerning Christ Jesus, but he also charged others to teach it and pass it on. He also gives a list of things for Timothy to teach, command and exhort, I Tim. 3:11 and 6:2. The charge comes to all our ministers today to continue to teach and preach these things.

Many have suffered hardship and persecution to bring the Bible down to us. It is printed in many languages. Everyone who has a desire for it can obtain it some way. Some societies give it away free. The Word is very valuable and precious to us. It contains our hope of salvation. May each reader study and search it, and find it truly precious to their souls.

"This Book contains: the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy.

"It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter.

"Here, Heaven is opened, and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet.

"Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the judgment and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents."

Selected from the April 15, 1948 issue of the Bible Monitor

RIGHTLY DIVIDING THE WORD OF TRUTH

Il Timothy 2:15 E. J. Reece

A few thoughts on the above subject, not that I am able to say, just how to rightly divide the word of truth, but a few points as they appeal to me. This subject should be of interest to every minister or teacher.

While the apostle, in the verse mentioned in the text, was instructing Timothy, then a young minister, who from a child had known the holy scriptures, which is able to make thee wise unto salvation through faith which is in Christ Jesus

So we learn from the apostle, that while we may know the scriptures, we should study to know how to rightly apply them, or as the "Revised" gives it, handling aright the word of truth.

Frequently I have heard certain scriptures so explained that apparently set at naught other plain scripture. Such teaching is not right, so Paul instructs Timothy saying, "all" scripture is given by inspiration of God, and is profitable for doctrines, for reproof, for correction, for instruction in righteousness that the man of God may be perfect,

throughly furnished unto all good works. Jesus said man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

So all the words of inspiration mean something for us, and we should let them have their meaning, whether it suits our fancy or not.

The instruction Paul gave to Timothy, to "study" to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. This scripture should be heeded by every one, so he might be approved of God: try and teach as God designed. even if it does not suit everybody. Even the man himself, might need to change his opinion or theory in order to rightly divide the word of truth. If so. better drop opinion or theory. than to "wrest" the scriptures to his own destruction, and do as a sister said in Bible Monitor of January 15, this year, page 21, "to cease making the Bible teach what we believe, and consent to believe what the Bible teaches."

Would it not be the part of

wisdom to do so? If rightly dividing the word of truth means, as the revised gives it, "handling the truth aright," which I understand it does, it would simply mean to let the scriptures teach what the authors of the word intended. The best way to rightly divide the truth, or to handle aright the word of truth, is to get a harmony of the scriptures, not for one scripture to contradict another scriptural statement.

To illustrate I meet with some that say they are opposed to the higher education, such as high schools, and colleges, and they give for their reason that the apostle Paul said, mind not high things, but condescend to men of low estate. (Rom. 12:16.) And that knowledge puffeth up. (I Cor. 8:1.) They think that from scriptures, that knowledge is wrong, it puffeth up, which I think is true or Paul would not have said so. Yes. I believe this knowledge of which he referred to, did not produce a good effect, (it puffed us).

If I Cor. 8:1, was all we had on knowledge, we might conclude that all knowledge was wrong; but when compared with other relative scriptures, which speaks of knowledge, we learn that knowledge is sometimes commended. I think it depends on what kind.

The knowledge of I Cor. 8:1 is defined "as a bare understanding of divine truths; without faith in Christ and love to our Christian brethren," such knowledge was what Paul was referring to.

Paul had a different knowledge to some of his Corinthian brethren. Paul knew to eat those meats was lawful, but his great love thought it not expedient to eat any flesh while the world standeth, if it gave offence. (I Cor. 8:13.) There are degrees in knowledge as there are degrees in faith. In a limited sense. knowledge is defined to be the whole body of facts, acquired, knowledge in its highest sense, is defined as "the essential and infinite understanding of God; by which He knows everything in the most perfect manner."

"The Lord is a God of knowledge, and by Him actions are weighed." (I Sam. 2:3.) The knowledge spoken of in I Cor. 8:1 would seem to be about as worthless as a faith without words, but a knowledge that humiliates, is well recommended in the Bible. Remember II Tim. 2:15 says study to shew thyself approved unto God with knowl-

edge to know, and to teach all things which Jesus and His apostles taught, and that all scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect throughly furnished in all good works.

To teach in such a way that will not allow some scriptures to be of any profit is not handling aright the word of truth.

Not long ago I heard a minister in his preaching say, "We do not work to be saved, but work because we are saved," and he said "we do not work out our salvation." To accept such a theory or opinion, would be as much as to say that such scriptures as Acts 2:40, which says "save yourselves from this untoward generation" or Philippians 2:12, which says "work out your

own salvation with fear and trembling," or I Tim. 4:16 which says, "take heed unto thyself, and unto the doctrine; continue in them; for in doing this, thou shalt both save thyself, and them that hear thee" would only be idle talk, words of no profit. But it is ours to know, that all scripture is useful for reproof, for correction, for instruction in righteousness, just as God has put it.

In conclusion, inasmuch as the Bible teaches us to get wisdom, it also teaches us to get knowledge; and as there is different kinds of wisdom, so of knowledge. To be right we need the wisdom that is from above and knowledge to know what the will of the Lord is, not the kind that puffeth up.

Selected from the May 1, 1938 issue of the Bible Monitor

BIBLE STORY

JACOB RECEIVES THE BLESSING Rudy Cover Genesis 27:1-29

Isaac was old and nearly blind. Esau was Isaac's eldest son and before Isaac died he wanted to give Esau the blessing of his first-born. This blessing could only be given to one

and that one was to rule the family as well as being blessed in material wealth and prosperity. Everyone that cursed him would be cursed and everyone that blessed him would be blessed.

Isaac called Esau to him and told him to take his bow and kill a deer and cook it the way he liked it and bring it to him to eat and then he would give Esau the blessing. God had said before Jacob and Esau were born that the elder would serve the younger, but Isaac had evidently forgotten or just didn't want it to be that way.

As Isaac talked to Esau. Rebekah overheard what was said and told it unto Jacob. She commanded him to get two kids from the goats and she would cook them and make a savory meat for Isaac that she knew he liked. She had decided that Jacob must take Esau's place and receive the blessing. Although Esau had sold his birthright to Jacob, Jacob knew he could never obtain it unless he could deceive his father, Isaac. So he said to Rebekah, "Behold, Esau my brother is a hairy man, and I am a smooth man, my father will feel me and I shall seem to him as a deceiver; and I shall bring a curse on me and not a blessing."

And his mother said unto him, "Unto me be thy curse, my son: only obey my voice and fetch me them."

So Jacob got the kids and brought them to his mother and she made savory meat for Isaac.

And Rebekah took the clothes of Esau and put them on Jacob and put the skins of the kids upon Jacob's hands and neck. Then Jacob took the meat and went to his father and Isaac said, "Who art thou my son?"

And Jacob said, "I am Esau, thy first-born; I have done like you told me, now get up and eat of my venison that your soul may bless me."

And Isaac said, "How is it that you found it so quickly?"

Jacob replied, "Because the Lord thy God brought it to me."

Then Isaac felt of his hands and said, "The voice is Jacob's voice, but the hands are the hands of Esau; Art thou my very son Esau?"

And Jacob said, "I am."

So Isaac ate the meat and kissed Jacob and blessed him with the blessing of the first-born.

I don't believe that anyone approves of the deception and lies that Jacob used to obtain the blessing – and Jacob suffered much in his life for having done so – nevertheless God's word that the elder would serve the younger did come true and Jacob, the younger son, did receive the blessing.

Selected from the May 15, 1974 issue of the Bible Monitor

WHICH OF TWO MEN?

Howard J. Surbey

"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts: And be renewed in the spirit of your mind: And that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4:17-24

As we grow into the age of accountability, there are two individuals with which we have intimate acquaintance. The one or the other dictates in every moment of our living on this earth. These two individuals are opposite in all their characteristics and motives. Christ is the ruler

of the one and Satan is the ruler of the other. We may refer to them as "the New Man" and "the Old Man." The new man is a result of the New Birth and the old man is a result of the natural birth. In order to please our Ruler, we must develop the New Man and be as dead to the old man. Therefore we must feed the New Man and starve the old man. After reaching the age of accountability we are largely on our own: therefore we individually must put on the New Man and put off the old man.

Each of us should be encouraged in our development, not by the next day or next month but by the future in eternity. We should be especially thus encouraged because not one of us know, when or where we shall be ushered into eternity. The New Man is guided by light and understanding, while the old man must stumble along in darkness and defilement. "And I. brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk. and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" I Cor. 3:1-3. This must have been very discouraging for Paul to write to individuals for whom he had laboured so long and so zealously. Is Christ discouraged with the progress that I have made?

"For to be carnally minded is death: but to be spiritually minded is life and peace." Rom. 8:6. Are you grasping the opposites of the New Man, as compared to the old man? Here is life and peace as compared with a disturbed mind, misery and finally death. The New Man is showered with blessings and the old man with infirmities. The results are: for the New Man the fruits of the Spirit and for the old man the wages of sin, Eph. 5:1-20. The glorious and eternal "fruits of the Spirit" are not realized alone, of our own strength "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do," Rom. 7:18-19. Shall we therefore give up in despair, especially when so many teachings of the New Testament imply that there "Are few that be saved"? "I can do all things through Christ which strengtheneth me." Phil. 4:13.

God has given to each of us the conditions for our Eternal salvation in His Holy Bible, have I met each condition? Christ has ascended unto Heaven but He has sent the Holy Spirit, to "teach you all things, and bring all things to your remembrance. whatsoever I (Christ) have said unto you." John 14:26. We have many glorious promises, from an Almighty and all-powerful Heavenly father but we also have some severe and eternal curses. for those who allow the old man to be their ruler, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek (Gentile). For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of man, who hold the truth in unrighteousness." Rom. 1:16-18.

> Selected from the September 1, 1964 issue of the Bible Monitor

NEWS ITEMS

NOTICE

All reports, queries and any other business for General Conference should be in my hands by April 10, 2008. Thank You.

Brother Milton Cook General Conference Writing Clerk 1138 East 12th Street Beaumont, CA 92223 951-845-6231 m.cook1@juno.com

BETHEL, PENNSYLVANIA

The Lord willing, the Bethel, Pennsylvania Congregation will be having their Spring revivals starting April 13 through April 20 with Bro. Ray Stuber from the Shrewsbury Congregation as our Evangelist. May we remember Bro. Ray in prayer as he prepares for these meetings, for those who are lost, and, we, to be renewed and continue to press forward. Sunday evening meetings start at 7:00 P.M., throughout the week at 7:30 P.M. All are welcome. Our Spring Lovefeast will be held on April 27, 2008.

Sister Darlene Longnecker, Cor.

WEST FULTON, OHIO

The Lord willing, the West Fulton Congregation is looking forward to their Lovefeast the weekend of May 2 through 4. Bro. Mike Wray from the Plevna Congregation is to be the speaker. Services will start Friday evening at 7:30 PM, Saturday at 2:00 PM examination and 7:00 PM communion, Sunday morning at 7:30 AM and close at 2:00 PM. All are cordially invited to come and worship with us and to remember these meetings in your prayers.

Sister Dianne Heisey, Cor.

WAYNESBORO, PENNSYLVANIA

Lord willing, the Waynesboro Congregation will be holding their Lovefeast service on Sunday, May 4, beginning at 9:30 A.M. We look forward to your presence with us for this special service.

Sister Jane Valentine, Cor.

MOHLERS, PENNSYLVANIA

The Lord willing, this year the Mohler's (Mechanicsburg) Congregation plans to have our Lovefeast on Mother's Day, May 11, 2008. We invite all who can to come share this blessed day with us. If you cannot come, please pray that God will be glorified and that His people will be edified.

Sister Ruth N. Miller, Cor.

THANK YOU

I wish to thank all who have sent flowers, cards or gifts during my stay in the hospital and during my continuing recuperation. I am especially thankful for all the prayers offered in my behalf. We have a wonderful God.

Sister Barbara Stump

ADULT SUNDAY SCHOOL LESSONS FOR MAY 2008

May 4 – Believing the Voice of Witness – John 1:29-42

- 1. How does the Lamb of God take away the sin of the world?
- 2. Explain, Jesus "Should be made manifest to Israel".

May 11 - Mother's Day - Joshua 2:1-21, Matthew 1:5

- 1. Where did Rahab get the knowledge and understanding that she should befriend and protect the two spies?
- 2. Examine the long range benefits to all who reach out to God's chosen people.

May 18 - Skepticism Turned to Proclamation - John 1:43-51

- 1. What did Jesus see under the fig tree?
- 2. Were the words of Jesus in verse 51 for Nathanael only?

May 25 - Mom's Faith Overcomes Son's Objection - John 2:1-12

- 1. What hour was Jesus waiting for?
- 2. Discuss the insight that Jesus' mother had.

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR MAY 2008

May 4 - A Redeemer - Isa. 59:1-21, Acts 4:10-12

- 1. Can the iniquities that separated God from His people separate man from God today?
- 2. Discuss the cornerstone and how it was set at naught.

- May 11 Mother's Day Gen. 3:17-24, 27:1-16, 27:42-46, Prov. 31:1-31
- 1. How does the advice to a king from his mother compare to how the sons and daughters should live?
- 2. Is a woman born virtuous? How is virtue developed and cultivated?
- May 18 Redemption Rom. 3:24-26, I Cor. 1:27-31, Gal. 3:1-14, Col. 1:12-18, Titus 2:11-15, Rev. 5:9-10, Heb. 9:11-12, I Pet. 1:18-25
- 1. What does faith have to do with redemption?
- 2. What does "His own blood" have to do with redemption?
- May 25 Battle of Life Rom. 7:14-25, II Cor. 10:3-6, Eph. 6:12, I Tim. 1:18-20, 6:12-16
- 1. Why is the battle of life so important?
- 2. What are the weapons of our warfare and how do we use them?

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BIBLE MONITOR

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"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

WITH ME ALL THE WAY



There's a song within my heart today And rejoicing go I on my way; For I've found a Friend and Guide. And, whatever may betide, He has promised to be with me all the way.

Oh, this song shall be a song of trust, For His ways are always right and just; And I do not walk alone. Since He's called me for His own, He has promised to be with me all the way.

Thro' His grace I'll sing the victor's song, In His strength, for right be firm and strong; Tho' temptations may assail, In His name I shall prevail, He has promised to be with me all the way. -Nellie Place Chandler

THE STEPS OF A JOURNEY

No matter how long the journey, each journey begins with one step. The first step will be followed by many more before the journey is complete. This is a part of the message that the Psalmist was sharing in Psalms 37:23, "The steps of a good man are ordered by the Lord: and he delighteth in his way."

As the followers of our Lord we have a long journey before us. We do not know the exact length of the journey, but we know that each day we are on that journey. A Christian's life is not a one-time experience but a total journey that lasts a lifetime. We established our relationship with the Lord when we realized our need of a Savior. After being born again we must live each day as a part of our lifelong journey.

The steps along the journey are not random steps. We can not yield to the urge to do what feels good: rather we must do what is right for the Lord has ordered our steps. He has commanded certain directions during our journey. Christians are to follow the steps contained in the New Testament They are not given as options from which we pick and choose. He has established each of these commands and ordinances for our benefit. He does not ask us to do these things just to keep us busy, but so we can be fruitful in our journey.

He has ordered these steps in a rational way. They are not random steps given to make the journey difficult. The various ordinances are interdependent upon each other. They teach

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many lessons and because of their ordered way they strengthen each other. He not only wants us to follow the moral commands but also the distinctive commands that prepare us for a higher level of Christian living.

These are the steps of a good man. The word, "good" is a rather ambiguous word. It is hard to define. Yet we are able to recognize that which is good. We instinctively know the good man. Throughout the Bible, God continues to direct His people to be good. He wants them to emulate Him. There is no greater pattern for crafting a good life than following the ways of Jesus. Each step to being good is another step along the journey before us.

What are the joys of the journey? The man, following the Lord's ordered steps, has many joys along the way. Some might consider these steps to be too confining; others might feel they limit their freedom, but the Lord has many blessings and joys in store for those who are willing to take these steps. When the Lord orders these steps, they can only be for our good. They should bring joy to our souls and our lives. Knowing we are doing the Lord's will unleashes joy in our

hearts and minds. We should feel the freedom that comes from submission to His will. Our joy in the Lord should be found not only in the emotional connection we have with Him. We should find joy in serving as we daily walk in His steps along the way.

Not only should we find delight in following these steps, but also the Lord, Himself, finds delight in His children following in His ways. Throughout the Bible, God speaks about His joy in beholding His children doing as He wishes. He became harsh with His children when they chose wrong pathways and followed wrong ways. When there was a lack of obedience He eventually brought upon them the punishments that they deserved.

His joy is expressed not only in His own feelings but also through the leaders of His people. His joy was that of Moses, the prophets, David and the Apostle John. They were thrilled when their people were willing to go in the hard ways. When the people's steps were in His ways, their leaders also rejoiced.

The joy of the journey is a shared blessing. God delights in His people's Spiritual progress. Each person can delight in the

ways that God has set before them and the strength that He gives them to choose and to follow those ways. Leaders delight in the ways their people go that will ultimately build them up and make them more fruitful.

The steps of the good man are the steps that we want to follow. We want to be identified with our Lord in our daily walk. We want to be those who are good. We want to be those who are following the Lord. We want

to be those who bring joy to the heart of God

The steps we take not only at the beginning of the journey but the steps we take daily while on the journey are important. Each step is necessary to make the journey complete.

Have you chosen to start the journey? Are you measuring the steps you are taking? Are you taking the steps of a good man?

M.C.Cook

THE STEWARDSHIP OF OUR LEGACY

Our legacies are what our lives represent, and being a godly steward of it is very important. How we live out our lives and lay out our legacy is the most vital thing we'll do every day of our life. That is because it is the only thing we will be taking with us when we leave this world, and also the only thing we will leave behind. We will be judged according to the stewardship of our legacies or, in other words, what we do in the period of our lifetime. (Luke 12:36-46)

What is involved in being a good steward of our legacy? In order to answer this question for ourselves, we all need to remember that it is an eternal

legacy. Though it is only formed and created here on Earth, it will have an impact on our eternal destiny and on others after we are gone. We live here on Earth for just a small fraction of the eternal life that we have; yet it is the most crucial portion of it! God has already given us eternal life from the day we were born. We WILL continue on and it's just a matter of where we want to dwell after we die.

Though God is the final Judge of our eternal destiny, He has also left it up to us to decide how that judgment will be affected through the decisions we make, whether it will be with or without Christ. Also take note that it is

vital that we remember that what we do with our lives can, and probably will, affect not only ourselves, but also those around us. Our lives could have an ultimate impact on someone else's legacy, too and, in turn their ultimate destination for the remainder of their eternal life!

How our legacy is written is ultimately up to us. Our lifestyles, our daily actions, and our conversation with others create our legacies. They consist of how we live our lives and whether they were lived in truth or with a cloud of mystery. It is whether we lived as God intended and how we portraved Christ in our lives toward others, or how we kept ourselves from Christ and lived out our lives in a dark light. It is how we forgave others instead of seeking revenge, loved instead of hated, gave instead of taking. and served others before ourselves. It is not the number of those who came to Christ through you, but the number to whom you presented Christ through the Word of God, not only by your character, but your speech. (Luke 12:8-9)

Legacies are formed through a lifetime, no matter the length. It is what you do with the time you have. God, through the Word, teaches us how we should live our lives and being godly stewards of them should be of utmost concern. (I Cor. 4:1) Stewardship is not only how we handle the earthly possessions that we've been blessed with, whether it be our homes, finances, relationships, or the tangible items in our lives, but also the decisions we make that will have eternal ramifications.

As was touched on before, there is another important fact about our legacies that we must not forget. Our lives impact lives! Legacies impact legacies. Whether someone believes that they are significant in another person's life or not, they truly are. If it is just one other person or if it is thousands, they are all important to God and His Son, Jesus Christ. Every person that is in our lives, one way or another is important.

Everyone has a legacy and all have an eternal life they are living. Your legacy could very well have a greater impact than you think. Children learn from those willing to teach them. Parents were taught the same way.

They may learn from you while you are here on Earth, or you may not have an impact on their life until you have passed

on. I have personally seen entire families "shaken to the core" by the death of a loved one to the point where they began to search for the truth about God and His Son. Why? It was the legacy they left behind. It was how they lived their life and how quickly the families saw it go. They saw just how fragile life truly is. That period of time and that one person's legacy may or may not have a lasting impact on all those lives, but for just one person it could have meant a different kind of legacy for them, which in turn may change where they spend eternity.

So remember, the most important thing you will leave behind is not the material or tangible things you had, but the way you lived and the legacy you created.

Someone recently brought up a question that asked how the blood of Christ and the water that poured from His side after He was pierced with the spear could be portrayed or applied to our lives. As I thought more about it, this question is such an essential part of our legacy. In my opinion, blood represents suffering and sacrifice of life or, in other ways, it could mean life for someone else. Water represents

pureness and refreshment and cleansing, pending its application. As far as the blood, there are two ways to apply it to our lives. One is that as Christ sacrificed His life for us, so shall we be willing to sacrifice ourselves to help others. It may not be in the form of giving up our lives in death for a friend (even though it could be sometimes), but it could be in the form of service or being a servant to another by sacrificing our own desires to help further another's.

The other way that the blood could pertain to us is that there will be times when we will have mental or physical suffering and turmoil in our lives, whether it is for natural reasons or for spiritual. Suffering and trials in life are a tempering of our faith and help strengthen it so we will be able to withstand future "valleys" and/or hardships of equal or greater magnitude.

Water, in a natural sense, gives us refreshment when we drink it, and it cleanses our wounds. In a spiritual sense, it basically does the same. When we partake of the Water of Life, it refreshes and revives our lives, and it cleanses our wounds and helps us heal. It may not take away the scars, because they are

there to help remind us of what we've been through and how we were healed. But it will help take the infection and the soreness from the "wound" itself so we can endure and move forward in life. We all need to remember that Christ shed BOTH water and blood for us and by this example, we should also live our lives for others.

Now, how can we apply this to our legacy? Think of our legacy as an eternal gift for those you leave behind. You want to make sure you know that what you are leaving them is going to help and not hurt the growth of their own legacy. For instance, will your legacy show a life of sacrifice and a giving of yourself for others? Will it show the times when you gave a "cup of cold water" to another hurt-

ing and thirsty soul? Will it show how Christ's blood and His giving of Living Water have been applied to your life?

When your "side is pierced" (your legacy is examined or your "heart" is pricked), what will flow from it? When they tap into your legacy, will they be able to gain strength or find courage and learn how to be a servant to others? Will they be able to find refreshment and healing from the water of your love, kindness, and example of Christ's love in your life? Will what they see help them through a trial that vou had gone through or a "valley" that you had traveled before them? Will it be something that can enrich others' lives, or will it be as a dry stream? Will it be a legacy of mystery, or will it be a legacy of love?

A Legacy of Love

Lord, I kneel on bended knee Beside my bed in prayer; I pray that You will strengthen me And show me how to share.

This life you've given me to live, I know is not for me; But for my friends and family, Yet, most of all, for Thee. I thank you, Lord, for all You've given For me to freely give; Please teach me how to walk in love, As You, for me, had lived.

Of all the things I leave behind, When from this Earth I go, I pray as others see my life, A legacy of love I show.

> Brother Ryan K. Flora 407 W. North St. Arcanum, OH 45304

THE BEGINNING AND ENDING OF TIME

There came a point in eternity past when the God of heaven looked down,

And He spoke the void and shapeless mass into a fruited mound. The LORD JEHOVA, the Ancient of Days, and the High and Lofty One

Spoke the light, divided the light, and later added the sun.

TIME was released. The pendulum swung, the division of light and dark.

Before man began, God set TIME with evening and morning the mark.

The sun and the moon, created day four, rule the day and the night. Till time is no more in the New Heaven and earth, and the Son is the only light.

Two special trees created of God: the Tree of Life and the tree of evil and good.

And plans for the incarnation of God in the likeness of man, encased in flesh and blood.

Made necessary by the serpent's lie that Eve like God would become.

Four thousand years hence the sin is redeemed, and Jesus has overcome.

- The created Adam begat, and the world was rampant with men living hundreds of years.
- Their thoughts and their hearts were continually bad; they showed no repentance in tears.
- So the LORD repented that He had created, and He vowed to destroy all mankind,
- Saving Noah, finding grace in the eyes of the Lord, a heaven in the ark did find.
- From the idols of Ur to the Plains of Jordan was Abraham of Chaldee sent.
- He went from wealth and ease and predictable days to unknown life in a tent.
- The Promised Land, the blessing received now home to Jacob and his sons twelve.
- To Pharaoh went for provender and food 'cause they couldn't provide for themselves.
- Egypt was made ready the Hebrews to host by Joseph's long journey of pain.
- He went from deepest pit to Potiphar's palace, a prison and then rising again.
- For 400 years the children of God, the Seed of Abraham, the Hebrews, the Jews
- Multiplied, served and built cities and bricks-whatever the Egyptians did choose.
- The nation's been molded. God's sending them back to Canaan, the Promised Land.
- Moses, you'll lead them as God directs with pillar and fire through the sand.
- A two-year journey turned into forty for murmuring and doubting God's will.
- Conquer they must and conquer they will with the help of the sun standing still.
- But oh the pity and oh the waste as they did what is right in their eyes
- Delilah's the victor with schemes of her own, as she taunts and tempts with her lies.

- "A king we need." So God gave them Saul, anointed and called from the stuff.
- David the forever king and lineage of Christ was proven more than enough.
- Judah and Israel, the north and the south, David's kingdom divided
- The kings they come, the kings they go, but always a remnant provided.
- The poultice of figs to sick Hezekiah gave him 15 more years if you please.
- That promise of health sealed and secured with the sun moving back ten degrees.
- Fourteen generations from Abraham to David, and again to the Carrying Away
- Of the Chosen People from the Promised Land to Babylon there to stay
- For seventy years as foretold by the prophets because to heathen god's sacrificed.
- Fourteen generations more from the Carrying Away to the birth of our Lord Jesus Christ.
- Daniel saw visions that were future to him, the goat with the notable horn:
- The leopard and the rams, the lion with wings, the bear with the ribs that were torn.
- Seventy "weeks" times seven years to begin when Cyrus sent Jews to rebuild
- And when Christ into Jerusalem on a donkey rode the first six of those seven fulfilled.
- Before Christ-BC-the law, and eye for an eye and a tooth for a tooth
- The Year of Our Lord-Ano Domini-the Redeemer in flesh becomes truth
- The Messiah born, the Messiah cut off, the Messiah to return again The Birth and the Crucifixion are history past, the Return we know not when.

There is tribulation to come, and vials poured out, stars falling, and awful famine

There are horses and battles with blood running deep, and names like Armageddon

The Revelation lived out; the Scriptures fulfilled and completed for those keeping score.

Then JOY – everlasting, unending abounding ETERNITY – and TIME is no more.

Sister Mary Sue Moss

NOT WISDOM OF WORDS

"For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." I Corinthians 1:17

What was it that first drew you to Christ? Those who were brought up to hear the unadorned Word of God every week and whose parents lived a Godly life will have many answers. For some of us, who grew up in an open society where many voices are heard and confusion abounds the answer is simpler.

We often hear this story. People outside the church are often impressed with the simple (quaint) lifestyle of the plain people, but after they get to know them they realize that lifestyle is usually the only difference between them. Christ must

be present in our lives; otherwise it matters not how we live. We must remember that one of the Devil's biggest tools is showing the world that Christians are no different than the world. Foremost in our message must be the transforming power of the Lord Jesus Christ.

The wisdom of man's words only interferes with the clear message of Christ. In Proverbs 4:7, we read, "Wisdom is the principal thing, therefore get wisdom..." James 3:17 speaks of the "wisdom that is from above." Man has a tendency to feed on the wisdom of others. Acts 17:21 tells of the Greeks and how they "spent their time in nothing else, but either to tell or to hear some new thing."

How is it with us? Is our heart's desire to learn of and feed upon the knowledge of this world, or do we have a more noble purpose? I love the Psalm, which says, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?

My tears have been my meet day and night, while they continually say unto me, Where is thy God?" (Psalm 42:1-3)

Charles Wesley said it well in the Brethren Hymnal, number 364:

Full of trembling expectation,
Feeling much and fearing more,
Mighty God of my Salvation!
I thy timely aid implore;
Suff'ring Son of Man, be near me,
All my suff'rings to sustain;
By thy sorer griefs to cheer me,
By thy more than mortal pain.

Nothing man can ever say can compare to what He did for us: His love, unimaginable; His sacrifice, complete; His joy, unspeakable, and full of Glory! All I have to give Him are filthy rags (and, of course, myself).

We must be in prayer for

one another, so much the more as the day approaches. With each opportunity that we have, let us show forth His love to those who know nothing of love.

Brother Lynn H. Miller

HUNGRY? THIRSTY?

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matthew 5:6

"As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" Psalm 42:1-2 "Oh God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is." Psalm 63:1

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world." John 6:51. "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." John 6:54 "Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now for ye shall laugh." Luke 6:21

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? And you labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isaiah 55:1-2

A famine in the land of the hearing of the words of the Lord (Amos 8:11-13) yet there is an abundance of food and drink, if we go to the right source, and with a hunger for righteousness. We need to beware lest we fill our lives, with the pleasures of the world, until there is no room for the bread of life, and the water of life.

"Jesus answered and said

unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:13-14 "In the last day, that great day of the feast, Jesus stood and cried. saying, If any man thirst, let him come unto me, and drink. He that believeth on me. as the scripture hath said, out of his belly shall flow rivers of living water." John 7:37-38

See and compare Ezekiel 47:1-12, Zechariah 14:8, and Revelation 22:1-2.

"He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Revelation 2:7 "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written. which no man knoweth saving he that receiveth it." Revelation 2:17 "And I saith unto him, Sir, thou knowest. And he said to me. These are they which came out

of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears

from their eyes." Revelation 7:14-17

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athrist come. And whosoever will, let him take the water of life freely." Revelation 22:17

The Book, the Word of God is full of the bread of life, and the water of life. Seek it diligently.

May you all be fed and given living water.

Brother William Carpenter

AND THE COCK CREW

Mark 14:68

"And the cock crew." Earlier that same night Jesus and His followers surrounded the table. At the close of the service Peter boastfully told his Lord that if everyone else denied Him, he would not. In response Jesus told Peter that before the cock crows twice Peter would deny Him three times.

Morning was starting to break and we have a sad scene before us. In verse sixty-seven a maid identified Peter as one of Christ's followers. Again in verse sixty-nine a maid points out Peter as one of them. Then in verse seventy Peter is adamantly declared to be a disciple. In spite of all of Peter's good intentions we hear Peter making a complete flop of things. He failed!

No wonder. Back in verse fifty-three we learn that the authorities had taken Jesus into custody. The Lord Jesus, who had been Peter's hero, had been arrested. And to say the least Peter was terribly frightened. So were all the rest of the eleven. In verses fifty-one and fifty-two we find the account of Mark dashing off into the safety of the dark, black of night. Peter probably thought he would be one of

the next to be apprehended. Now without Jesus to protect him, in the midst of all this turmoil, Peter chose to "lie out" of being one of the number.

But pause, gentle reader. Provision had been made to awaken Peter out of his dismal failure. Just as the first rays of the rosy, purple dawn appeared, we hear the melody of the crow of a rooster's early wake-up call coming from a near by barn yard. Not only did that call rouse the sleeping village residents but also it called Peter to his senses. Peter was reminded that Jesus knew the end from the beginning. God was in complete control even though for a short while it did not seem that way. Verse seventy-two tells us that after a moment of solemn thought Peter wept. We are not told here in Mark's Gospel that Peter repented. But his BITTER cry that is echoed in several of the Gospel accounts reveals his profound sorrow.

Thank God for the crow of the rooster. Maybe we will hear it in the next sermon we listen to at Sunday preaching service at church. We may be reminded of some sin or inconsistency that we have clung to, or a fault we need to confess while reading from God's Holy Word. A dream may even awaken us to our need. Thank God for the wake-up call. God loves us even as He loved Peter.

Brother Paul Hartz 157 North Lincoln St. Palmyra, PA 17078

THE TWO COVENANTS

The book that I hold in my hand, the Bible, is divided into two divisions: the Old Testament and the New Testament.

The word testament means a covenant, a will, an act by which a person determines the disposition of his property after his death.

We start with two central facts:

- All scripture, both Old and New Testament, is inspired by God.
- 2. God never changes. However God does have different needs and different instructions for different people.

A. The law of Moses is a testament or covenant between God and a Nation (Israel) in which God promises national

blessings in return for obedience. Read Deuteronomy 32 and Leviticus 26. "And the law is not of faith: but, The man that doeth them shall live in them." Galatians 3:12.

B. The New Testament or covenant is between God and a people called out of every nation, in which He promises spiritual blessings in return for faith. (Faith includes works and obedience or it is a dead faith. James 2:13-26.) There are some exceptions but the main thrust of the Mosaic covenant was national while Christ's is spiritual.

A nation has different needs from a people called out of every nation therefore the standards of the old covenant differ from those of the new. In fact some of the standards are directly opposite. We list seven:

1. War. God commanded Israel to destroy the inhabitants of Canaan. Saul was removed from being king for failing to destroy the Amalekites. A nation needs to fight.

Under the new covenant Christ commands us to love our enemies. He tells Pilate, "My kingdom is not of this world: if my kingdom were of this world then would my servants fight." John 18:36. He also says, "resist not

evil" Matthew 5:38-48. Paul says, "For the weapons of our warfare are not carnal..." II Corinthians 10:3-5. Therefore we are non-resistant, not because war is always wrong, but because we are not a part of this world system.

2. The Civil oath. Deuteronomy 6:13 says "Thou shalt fear the Lord...and shall swear by His name." See also Deuteronomy 10:20.

Christians are forbidden to use the oath. Matthew 5:33-37 and James 5:12.

A nation needs to deceive. Israel was commanded not to lie to each other. Rahab was not criticized for lying to save the spies.

A Christian never lies to anyone; therefore the oath is unnecessary and forbidden.

3. Divorce. Allowed under Moses. Commanded in the case of heathen wives. Ezra 10:11

Christians may not divorce even unbelieving wives and may not remarry if their first wife is living. There may be some doubt as to the meaning of Christ's words in Matthew 5:31-32 and Matthew 19:3-9 and different explanations but there can be no doubt about Mark 10:11-12, Luke 16:18 or Romans 7:1-3.

4. A professional priest-

hood or ministry. Under the first covenant only the priests had access directly to God, only the high priests went into the very presence of God once each year. The priests and levites lived from the tithes.

Under the new covenant we are all kings and priests I Peter 2:9. All have direct access since the veil of the temple was rent. The New Testament speaks of a supported ministry, never a professional ministry. The plural ministry appears almost universal. Acts 13 mentions five teachers and prophets at Antioch, Paul instructs Titus to ordain elders (plural) in every city (Titus 1:5), Paul greets the Philippian church with the bishops and deacons (both plural). Paul and Barnabas ordained elders in every city (Acts 14:23).

5. Show in worship. Under the first covenant there was a beautiful temple, stringed instruments, and special robes for the priests.

Under the new covenant there is no indication of any of this. I Corinthians 14:29-33 would indicate a simple, informal service. Christians were instructed to dress modestly. The reason – we are strangers and pilgrims here. In our home, Heaven, we

will have splendor.

6. Choice of belonging. Under the old covenant you were born an Israelite or you were not. There were a few proselytes. One was not allowed to leave the faith.

Under the new covenant one is free to accept or leave. You are not a Christian automatically because your parents were.

7. Force. Under the old covenant disobedience was punished by death. The man who picked up sticks on the Sabbath was stoned to death (Numbers 15:32-36).

In the new covenant the only punishment for disobedience is excommunication.

The early church had trouble realizing that we are under a new covenant. There are more warnings in the epistles against going back into the old law than against any other false teaching. The council at Jerusalem should have been the final word on the Mosaic Law. The only commandments carried over for the Gentile Christians were to abstain from meats offered to idols, from blood, from things strangled and from fornication (Acts 15:28-29). This does not mean that we have no other commandments. The new covenant commands are as

binding to us as the old covenant's commands were to Israel (Hebrews 2:1-3).

When the church and state became one and many people were "converted" by the sword, the promises of the new covenant were not appealing to them. When the Germanic tribes were conquered bv Charlemagne and forced into the church they found the promises to Israel under the old covenant very appealing. Cattle do well. No sickness. Crops do well. Ten of you shall chase a thousand! "That's what we want." And the church, which was united with the state, accepted the first covenant. In this they found justification for war, the oath, priestly robes, great cathedrals, baptizing babies and killing those who refused to obey the church. The state churches still follow the same pattern although physical force is no longer allowed.

There are a number of theories regarding keeping parts of the Mosaic Law. One is that the law is divided into three parts: civil, ceremonial and moral. I find no such division in scripture. "The law and the prophets were until John." (Luke 16:16) And was fulfilled in Christ. Romans 10:4 says, "Christ is the end of the

law." Not the civil law, not the ceremonial law but the Law. Actually the moral law of the new covenant is higher than the moral law of the old covenant.

Another theory is that we need to keep the Ten Commandments. The Ten Commandments are the constitution of the Mosaic Law. Jesus quotes from them in Matthew 5 but six times uses the expression, "But I say unto you" showing that His authority and teaching is superior to the Ten Commandments, Nine of the ten are expanded and brought into the new covenant. We do not keep the Sabbath day. We keep the Lord's Day instead. It is a day of special worship instead of total rest. Very few who claim to keep the Sabbath keep it in the manner in which the law commands

In II Corinthians 3:6-16 Paul is speaking of the Ten Commandments. Verse 6, we are "ministers of a new testament". Verse 7, "ministration of death, written and engraved in stones" (the Ten Commandments). Verse 11, "that which was done away was glorious". Verse 13, "to the end of that which was abolished". When Jesus was asked which was the great commandment He quoted one of the ten, and also

one not among the ten, showing that the whole law was binding to Israel.

A third theory. If the word abomination is used it carries the command over into the new covenant. Leviticus 20:25 declares all unclean food to be an abomination. Compare with I Timothy 4:3-4 "every creature of God is good, and nothing to be refused." Also a woman who is divorced and remarried may not return to her husband even if her second husband is dead, for that is abomination before the Lord. Deuteronomy 24:1-4. Compare to I Corinthians 7:11.

Read the epistles, Romans through Jude, looking for references about going back into the law. I read through them many times without looking for the warnings, but when I paid attention I found that there were many.

Those who claim to obey the Ten Commandments admit that they do not keep the Sabbath as it is given. (Remember that picking up sticks on the Sabbath was punishable by death.) They claim that so long as they keep the principle of one day in seven it suffices. I have heard the same argument applied to New Testament commands such as the prayer veiling and the feet wash-

ing. If we keep the principle we do not need to keep the literal command.

A few of many scriptures. I Corinthians 7:19, Circumcision is nothing, and uncircumcision is nothing but the keeping of the commandments of God. If circumcision is not the command of God for the church then the New Testament must be. Hebrews 10:9-10, "...He taketh away the first that He may establish the second...."

What then was the purpose of the law? Romans 3:19, "That every mouth may be stopped, and all the world may become guilty before God." In other words to show the need of Christ. No one kept the law perfectly – except Christ. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." Galatians 3:24-25.

The law also served as a standard until the time appointed for Christ.

The law also served to provide a relatively pure lineage for Christ. While Mary was not sinless she was much purer than the pagan women of that day were.

We need to realize that ev-

ery command of the first covenant was necessary for Israel. Just so every command of the new covenant is necessary for the church. Read the first chapter of Hebrews, and especially chapter 2:1-3.

In claiming to need some of the commands of the first covenant we are compelled to choose which we keep. This leads to feeling that we can choose which of the commandments of the new covenant we keep, but we need to keep them all.

There are some who object to obeying some of the New Testament commands, using such scriptures as Ephesians 2:13-15, Colossians 1:2-14 and Colossians 2:20-23. These scriptures are speaking of the commandments of the first covenant, not the second.

We conclude that the com-

mandments of the first covenant do not apply to us who are under the second covenant. We recognize however, the need of obeying all the commandments of the second covenant. This does not mean that we never make mistakes. We need forgiveness every day, if not we would not use the Lord's prayer, "forgive us our debts as we forgive our debtors". It does mean that we are willing to accept God's commands as they are given in the New Testament. If we are not we are in rebellion to God

This does not mean that we earn our salvation. It does mean that we accept Christ as our Lord and Master, as well as our Savior.

Charles E. Lehigh 2390 Grandview Road Hanover, PA 17331

FIRE FROM HEAVEN, EVIL AND GOOD

"And when his disciples James and John saw this, they said, Lord, wilt thou we command fire to come down from heaven, and consume them, even as Elias did? But he (Jesus) turned, and rebuked them, and said, Ye know not

what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them..." Luke 9:54-56

"And when the day of Pentecost was fully come, they were all with one accord in one place." Acts 2:1 "And there appeared

unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost...." Acts 2:3-4a

While we do not believe it is the duty of Christians to tell their government when to use force against another nation, we do believe the Lord Jesus Christ teaches that we should not participate in such or even commend it. We believe the same principle applies within a nation (capital punishment).

We have previously mentioned there are those of our own nonresistant denomination that believe it their duty and right to use force to protect their loved ones. They are adamantly opposed to any gun control laws, which we personally believe is not a church issue. Perhaps we have fallen into the same trap on the opposite extreme, since we believe the National Rifle Association is wrong in defending the ownership of military style weapons or even handguns. It is true that "people kill people, not guns" but the overwhelming majority of mass killings, often involving young people, are committed with such weapons.

The vast majority of conservative Christians, some "non re-

sistant", are in favor of government using force to preserve the nation of Israel. Many strongly oppose any peace plan where Israel will lose occupied land. They compare the Palestinians with the lands conquered by Israel in the Old Testament. (Even though a fairly large portion of them held to some type of Christianity until persecution caused many of them to leave.) We believe, according to Scripture, that today's chosen people are Christians. We do not believe the Church replaced Israel, but that it fulfilled Old Testament prophecy concerning Israel. The first New Testament Christians were converted Jews. We Gentiles were grafted in.

We are afraid that like James and John too many Christians want to call fire down from Heaven to destroy their enemies. Christ implicated that such thinking is of Satan. We have previously stated that when life is taken unnecessarily (especially the young) that our human mind demands justice to the greatest degree. But some who have committed heinous crimes have come to the Lord through a Christian's showing of love. God only knows how many of these were genuine. Individuals who have lost loved ones through their action have even led some to the Lord. We would hope that we could have that kind of compassion and love.

This brings us to our second part: the fire from Heaven that is good. It is only through the baptism of fire that we are made new creatures in Christ and can display this love and compassion. God is the judge of who those are who are in Christ. This is only a challenge given in Christian love to search your heart (and the Scriptures) to make sure you stand with Christ on the subject.

We do not believe we can experience God's love for our enemies until we learn how to truly love one another, a major theme in our Bible study on I, II, and III John.

We were recently asked again by a relative how many "Gods" there are in Heaven. A black preacher's racial slurs that made national news prompted his question. I told him I have not figured out for myself yet how we can have one Holy Spirit and yet have so many different in-

terpretations of Scripture. Then I told him that there are also organizations that teach that the "white" race is superior and some of them teach they are the only ones that can be saved. I, of course, explained that all racial prejudice is wrong.

Recognizing those of other Christian faiths as fellow believers is not compromise. But the ecumenical movement, that says it does not matter, is compromise. (They also recognize other religions, as being ways to God, saying Jesus Christ is not THE WAY but only a way to the Father. They do not believe that Jesus said, "I am the Way, the Truth and the Life. No man cometh unto the Father but by me," but believe that the writers of the New Testament just wrote it that way!).

We believe if this Holy fire from Heaven truly fell on the Church there would be less bickering and thus fewer splits. Let us pray for this to happen!

> Brother James M. Hite 816 E. Birch St. Palmyra, PA 17078-2704

WHOM SHALL THE CHRISTIAN FEAR?

A Discussion on Fear From Luke 12:4, 5, 7, 32

Beulah Fitz

Our New Testament was originally written in Greek. The word "fear" was expressed by several different words, each word having a different meaning according as it was used in its particular place.

In Luke 12:4, 5, 7, 32, the words "Afraid and Fear" are exactly the same in their meaning all six times used. Their meaning being the natural, physical fear, (to be afraid). And none of these are the Greek word meaning reverence.

Jesus is telling the disciples when not to be afraid. And when to be afraid. The verses under consideration read, verse 4-5. "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell: yea, I say unto you, fear him." Verse 7, "Fear not therefore: ye are of more value than many sparrows," and verse 32. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

It is stated in that first verse

of this chapter, the object to be afraid of at this particular time. It reads: "Beware of the leaven of the Pharisees, which is hypocrisy." The same thought is found in Matt. 16:6, 12. This thought is in direct connection, the perfect harmony with the preceding chapter. Luke 11:37-54. The Lord is telling the disciples not to be afraid of those who can destroy the fleshly body.

(Those who wanted to destroy it were the Pharisees.) For after a righteous man is dead, his soul is safe with God. Next Christ told them to be afraid of the teaching of the Pharisees, because belief in their teaching would destroy the soul. In plain words, I understand these verses to mean, Don't be afraid of the adversary of your body, but be afraid of the adversary of your soul.

When the disciples would see the opposition and persecution from the Pharisees (and it was soon to follow), they might in an unguarded moment decide that to agree with them would cause an end of their sufferings, and not consider that it would be the loss of their soul. But to be forewarned is to be forearmed. I once saw a sister leave the church to avoid discord with an ungodly husband. Such things are sad.

Now let us think. Who leads up? The Lord's invitations and leadings are always upward. The destination being heaven. Satan's invitations and leadings are always downward. The destination being Hell. God has given the invitation. Isa. 55. "Come ye." It is the Lord's will that none should perish. Il Pet. 3:9, "Not willing that any should perish but that all should come to repentance." Rom. 2:4, "The goodness of God leadeth thee to repentance."

The Lord's invitation is to live Ezek. 18:32, 23, "I have no pleasure in the death of him that dieth...wherefore turn yourselves, and live ye." "Have I any pleasure at all that the wicked should die...." Ezek. 33:11, "Turn ye from your evil ways for why will ye die." And John 8:51, "If a man keep my sayings, he shall never see death."

Now a little about the downward road. Ezek. 18:4, "The soul that sinneth it shall die." Adam and Eve were told not to eat the

forbidden fruit lest they die, Gen. 3:8-10. Adam lied and was afraid of God. When are men afraid of God? When are children afraid of father? Had it not been far better for Adam and Eve to have been afraid of the serpent, also for children to be afraid of sin?

The verses of my subject are not asking the disciples to be afraid of God. For they were already serving Christ through love. And love is above fear. After we are redeemed, we are no longer afraid of God. As a proof, go to the epistles of John (the books of love), I John 4:18, "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." Fear would trouble and worry the disciples' mind.

Isa. 8:12-13, Let the Lord be your fear and your dread. Reading the connecting verses shows it to mean, let the Lord be everything to you. Tell him how the world troubles you. And he will take the fears and dread from your heart. And in its place give you comfort and peace. Isn't it wonderful?

Isa. 51:7, 12, "Ye that know righteousness...fear not reproach of men...I am thy comfort"

The purpose of the admonition of Luke 12:5, is that the Christian may have a successful closing of life. Matt. 10:22, "He that endureth unto the end shall be saved." Acts 20:24, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy."

Christians have a warfare. It is against evil. Pro. 4:15, "Avoid it, pass not by it, turn from it, and pass away."

There are still more sides to the thoughts contained in these verses, or in verses which are in some way similar. So turn to Il Pet. 2:4, "God spared not the angels that sinned, but cast them down to hell." They were already sinners. They were on the broad road of Satan. It is like when a corrupt sinner asks to have his name taken from the church record. He is already out of the church in actuality. But the church asks, "Shall we disown or retain him?" The answer is "disown." The Lord never asks any one who is on the narrow way, to leave it, neither does he cast anyone off. But the Lord's enemy, Satan, begs, pulls, coaxes and entices, trying to get

Christians to slip from the safe road to his broad and dangerous road. And occasionally someone goes.

There are many scriptures in the Bible telling the human race to "Fear God." The Greek word in those places mean respect, honor, awe. If we would read those, honor God, we would understand better. The Bible tells children to honor their father and mother, and it tells older folks to honor God. When do you get honor from your children? Is it when you threaten them? And when they obey because they are afraid of you? No. You are honored when they show before their associates that you are their ideal, and when they stand up strong for the teachings you have given them. That is the way Christians are to "fear" (honor) God. We are to believe his teachings so fully, that nothing can induce us to disregard them. In obedience we will be very happy. Because we love to please the One who first loved us.

Selected from the May 1, 1948 issue of the Bible Monitor

VICTORY

David W. Lehigh

When at the setting of the sun
We gather round the Judge's throne,
Not he who has the swiftest run
The Victor's crown shall own;
But he who, patiently, serene,
Unmindful of the storms that blew,
Or sweltering sun, or rocky road,
Has run the journey through.

NEWS ITEMS

GENERAL CONFERENCE 2008 June 7-11, 2008

2008 General Conference will be held June 7 through 11 at Roxbury Holiness Camp Grounds, located ½ mile south of Roxbury, Pennsylvania on Route 997.

Those traveling on the Pennsylvania Turnpike (I 76), exit 201, take 997 south to campgrounds.

Those traveling interstate 81, North or South, exit 20 (Scotland Exit), take Route 997 north to campgrounds.

There is plenty of room for campers and trailers. Please bring sheets and pillowcases. When making reservations, please state: date of arrival, approximate time of arrival, number in party, approximate time of departure.

Please send or call reservations to:

Bro. Justin Beck 480 Schubert Rd. Bethel, PA 19507 Telephone 717-933-5944

The telephone number for the campgrounds is 717-532-2208.

REMINDER TO ELDERS

Elders who plan to attend General Conference are reminded that Standing Committee will convene at 1:00 P.M. on Saturday, June 7, 2007.

ENGLEWOOD, OHIO

New name, address and location for Englewood Dunkard Brethren church:

> CornerStone Dunkard Brethren Church 5430 Greenville Falls-Clayton Road Covington, OH 45318

Coming north on Rt. 48 to Covington, Ohio, turn left onto Rt. 36 -2 miles west turn left on 5430 Greenville Falls-Clayton Road. From Rt. 127 in Greenville turn onto Rt. 36 east and proceed to above address.

The dedication of the CornerStone Dunkard Brethren Church will be May 18, 2008 with Bro. Dennis St. John as speaker. A carryin meal will follow. All are welcome.

Please cancel our fixed Communion date on the second Sunday of April.

Sister Ruth Speicher, Cor.

COOKBOOKS

The Plevna Congregation plans to have their cookbooks available at General Conference in Pennsylvania this June, pending approval by the Standing Committee. "Homemade Happiness From Dunkard Kitchens" has 1,200 recipes from great Dunkard cooks from around the nation with 144 recipes photographed. The cost at \$23.00 is a bargain! Please contact one of the following if you are interested in pre-ordering a cookbook to guarantee we take enough for you:

Sisters Jane Lorenz 765-472-5685, delorenz@comcast.net; Clarice Carpenter 765-395-7879, claricebob@juno.com; Amber Carpenter 765-472-5657, kingdombuilders316@yahoo.com

ADULT SUNDAY SCHOOL LESSONS FOR JUNE 2008

June 1 – Spiritual Zeal Turns Status Quo Topsy Turvy – John 2:13-25

Explain Christ's purpose in the cleansing of the temple.

2. Discuss Jesus' use of symbolic language to illustrate spiritual truth.

June 8 – A Brand New Beginning Necessary to Know God – John 3:1-21

- 1. How is it possible that man can be born a second time from above?
- 2. How is it possible that, being faced with the promise of salvation, a man could reject it?

June 15 - Father's Day - Genesis 38:1-30, Matthew 1:3

- 1. Why is this chapter in the Bible, and what is the purpose in studying it?
- 2. What lessons can fathers learn from studying the genealogy of Jesus Christ our Lord?

June 22 - The Joy of the Best Man - John 3:22-36

- 1. The Bridegroom cometh. Put yourself in the place of the Best Man.
- 2. Can we honestly say, with John "He must increase, but I must decrease"?

June 29 – Water Offered, A "Show Me" Response, Two Revelations John 4:1-26

- 1. How does the concept of thirst apply to our soul salvation?
- 2. What was the woman's immediate response to being saved?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR JUNE 2008

June 1 - Soldiers - Eph. 6:13-18, I Thess. 5:4-11, II Tim. 2:1-4

- 1. As to the weapons of our warfare, some are defensive and some are offensive. Name them.
- 2. Referring to I Thess. 5:9, how can we be soldiers and remain without wrath?

June 8 – Our Principles – I Peter 2:1-25

- 1. The first part refers to growing and building. Compare this to the growth of a child.
- 2. The second part refers to sacrifice and submission. How can these things bring us joy and peace?

June 15 - Father's Day - Mark 9:14-27, Luke 8:41-42, 8:49-56

- 1. How does the fathers' love for their children translate into faith?
- 2. The phrase "believe only" should be discussed as it applies to faith in Christ.

June 22 – Consistency – Phil. 1:25-30, I Thess. 4:9-12, I Tim. 3:7, James 3:12-18, II Peter 3:11-14

- 1. In what way does being consistent convince others that we have been with Jesus?
- Others, like communists or cult members, can be consistent. Tell why Jesus must be at the center of our life.

June 29 - Liberty - I Cor. 8:1-13, Romans 14:1-13

- 1. Explain why liberty and responsibility must go hand in hand.
- 2. How does Christian liberty enable us to draw others to Jesus Christ?

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BIBLE MONITOR

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"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

TEACH ME YET MORE

Teach me yet more of thy blest ways, Thou holy Lamb of God; And fix and root me in the grace So dearly bought with blood.

O tell me often of each wound, Of ev'ry grief and pain; And let my heart with joy confess, From hence comes all my gain.

For this, O may I freely count Whatever I have but loss; And ev'ry name, and ev'ry thing, Compared with Thee, but dross.

Engrave this deeply on my heart With an eternal pen; That I may, in some small degree, Return they love again.

Anonymous

WHAT WOULD YOU HAVE DONE?

At times we may wonder about the value of history. Is it a worthwhile study? Does it have any lessons for our personal lives? What can the past teach us about our present situation?

History is more than a dry collection of dates and facts. Our usual encounters with history may seem dry and lifeless as we try to remember a list of dates, a series of battles, a catalog of names, a collection of places and an unending litany of events.

If we could place ourselves in the circumstances that surrounded these people, we could better understand their choices. As we seek to understand their motivations we might understand better why they made their choices. As we study their choices we might better frame

our own responses to similar situations that arise in our lives. As we better understand them, we might be better prepared for our choices.

Our ancestors did not live in a vacuum. They felt pressures that shaped their thinking and their decisions. We, like them, are under pressure that shapes how we respond. Could we learn from their choices during these times? If we had been in their situation how would we have responded?

This year marks three hundred years since five Brethren and three Sisters began a new response to follow the call of the Master. They were seeking to follow not only the letter of the Word but also the Spirit of the Word. They wished to avoid the

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extremes of mystical fanaticism and legalistic orthodoxy.

Consider their journey to this time and place. They had all been raised in the state churches of that era. They had seen the deadness of the established churches' scholarship, which had nothing to offer but trivia and worthless speculation. They had seen both the laity and the clergy living lives of debauchery. They were refuges from the governmentally supported churches.

They also saw the extremes of some of the mystical-minded in their lifestyles and philosophies. These disallowed any restrictions on their lives. Some were humble and inoffensive. but others began to take liberties with the Word of God. Some began to proclaim a gospel that differed from the contents of the Bible, as they were sure they had become the spokesmen of God. Their interpretations of the scriptures became more and more unorthodox, often leading them to lifestyles that were totally at variance with God's revealed will.

The first Brethren wished to avoid both the worldliness and power of the state churches as well as the extremes and disobedience of the mystics. They valued the emphasis of the Pietists on Bible study, personal holiness and evangelism. They saw the need to combine this emphasis with the emphasis of the Anabaptists on a disciplined community of believers. Each of these streams of thought had much to commend them but molded together into a balanced whole they became a stronger system of belief and practice.

From experience with the surrounding philosophies this little band engaged in fervent Bible study and prayer. From this study and their knowledge of the history of the First Century Church, they desired to re-establish the primitive church into their current world. As they found no group either among the state churches or the mystical groups that allowed a Spirit directed personal life within a disciplined fellowship of believers, they took the serious step of participating in the first baptism in the River Eder at Schwarzenau in Wittgenstein in August 1708. This action was illegal according the state churches. It was unnecessary according to the mystics. The Brethren saw it as very necessary as they established a body that valued both

the individual's Spiritual freedom and the Body's disciplining these individuals into a body obeying the Word of God.

These eight people were not theologians, professors, officials or pastors; they were ordinary people who were serious in their Bible study and prayer life. They not only studied and prayed but they were also willing to risk all to implement what they had learned. They were not just casually studying the Word; they wanted to know what they were to do and how they were to live. When they had determined the answer, they did it. Even though families, friends, former associates and acknowledged leaders were opposed to their course, they went ahead.

In their situation what would

you have done? How would you have chosen if Alexander Mack had approached you and asked you to join them as they went down to the River Eder?

What choice would you make today in the midst of the various religious and irreligious attacks upon the Word of God and the deity of Jesus Christ? What course would you choose in the midst of a religious world lacking discipline and boundaries? What way will you go, when following Jesus might not be as easy as it is today?

These choices present themselves to you daily. The choices you make each day will add up to be the choice of a lifetime. What will your choice be?

M.C.Cook

CHANGE, CHANGE, CHANGE

Hebrews 13:8

In some way all of us are affected by change. Some of us adjust to change more easily than do others. Great change has affected our neighborhoods, school systems, political structure, and even our families.

We are assured by reading the above scripture that there is a safe, solid, sure and serene place of sameness within the confines of Christ's fold. In fact we are offered a Lord and Master Who we are assured is the same yesterday, and today, and forever.

His Love is constant and changeless. When all around us seems to cave in we may rest assured that His Love remains. The same promises that we may have underlined in God's Holy Word are still true! They are still as valid as they were on the day of our conversion. How many times have we sung the words of that great old song of the Church, "But no changes, But no changes, Can attend Jehovah's Word"? Folks, they (the scriptures) remain unchanged.

Do you enjoy praying in Jesus' name? He still offers us free access to the Father's Throne. And He is still there interceding. He has not changed. Praise His Holy Name!

His Church has never changed. The Bride is still the very same. Her doctrine and practices remain unchanged. She is growing older but her charter of salvation is still: One Lord, one Faith, one Birth. When and if she changes she would be no longer His. She must continue to be that Church portrayed by Holy Writ.

The Eternal City that Christ is preparing will remain the same as well. It is still the Land of joy and song where we'll never say "Goodbye". "... We shall not all sleep, but WE SHALL BE CHANGED. In a moment, in the twinkling of an eye, at the last trump:..." I Cor. 15:51-52

Brother Paul A. Hartz, Jr. 157 N. Lincoln St. Palmyra, PA 17078

IAM

"What is your name?" This is a question we often ask people we are meeting the first time. Or maybe we have met them, and embarrassingly have forgotten their name. Have you ever asked God this question? Moses did.

In Exodus 3, Moses is receiving instruction from God about leading the Hebrews out of Egypt when he asks, "...when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?" Interesting question. Why was Moses worried about the Hebrews questioning God's identity? Didn't they know the "God of their fathers?" By this time, the Israelites had been in Egypt for over four hundred years and had been immersed in a society

that worshiped many gods by many different names. Moses wanted a name to give to this God who was sending him to bring deliverance to his people. God's answer is simple and yet profound. He told Moses, "...I AM THAT I AM: AND HE SAID. Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." The brevity of God's statement and lack of qualifiers after the verb speak volumes. I AM does not limit God. It denotes His eternal power and unchanging character.

What blessed simplicity to have one God meeting our heart cry! There is no need to confuse. stress, or complicate our minds and souls with which name to use for God. Sometimes we fall before God in wonder and awe. seeing Him as the Almighty God of the universe. Other times, we come to the same God scared and lonely, seeking the God of comfort, love, and forgiveness. Although we correctly identify God as the One True God, His many names reveal His varied attributes.

Jehovah or Yahweh: This is God's special, significant name by which He revealed Himself to the ancient Hebrews. "I am the LORD" is echoed more than a hundred times to the wildernesswandering Hebrews and again to another generation in Babylonian captivity. The Psalmist in Psalm 83:18 says that, "...thou whose name alone is JEHOVAH, art the most high over all the earth."

Jehovah-Jireh: This hyphenated name of Jehovah was given by Abraham when God provided a ram for sacrifice in place of Isaac. It means God will provide. When life seems absolutely impossible, when all our options have run out, God is still God and He is still Jehovah-Jireh.

Abba: Abba, a Greek word. is used three times in the New Testament. Although there is no perfect translation in our language, it means "father, with a warm affection." The term Abba could not be used between slave and master. Abba is the tender side of God, the God whose comfort we seek when lost, the Father, whose arms we crawl into when frightened. He is also the Father we smile and laugh with when filled with joy. He is the God with whom we can share our deepest longings and know He cares.

The Alpha and Omega: This pair, the first and last letters of the Greek alphabet, is found three times in Revelation and nowhere else. The first and last, the beginning and the end; the God who was the beginning of time, will also be the ending of time, eternal unchanging. This is the God we cling to in our ever changing world.

Jealous: This seems like a strange name for God but Exodus 34:14 tells us "...the LORD, whose name is Jealous, is a jealous God." God demands that He alone is the center of our worship.

Redeemer, Immanuel, Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace, The Holy one of Israel, The Root of Jesse: These are just a few of the Old Testament names for the prophesied Messiah. These names, filled with expectation and wonder, hint of the Redeemer's family line, proclaim His holiness, and reveal His tenderness.

Son of Man, Bread of life, Light of the world, Good Shepherd, the Resurrection and the Life, The way, The Truth, and the Life, the Vine: These are names Jesus called Himself and depict the different roles He fulfills in our lives. He is both human – The Son of Man – and holy – The Resurrection. As the Good Shepherd He gently loves and guides us, as the Vine He feeds and nurtures us, as the Truth He reproves and teaches us. He is our light and life. He is The Way.

Down through the ages. through the old dispensation to the new, human kind has been searching for and calling out to God. Thousands of years after Moses asked for God's name. perhaps it is time we ask the same question. Have we, like the Hebrews, forgotten "the God of our fathers?" As the "gods" of our culture clamor for our love and loyalty, do we really know and worship the powerful I AM, as rock-solid as the ancient of Day. and as fresh as the Bright and Morning Star.

Sister Laura Hawbaker and Sister Mary Sue Moss Dallas Center, Iowa

A NATION IN PERIL

Proverbs 14:34, "Righteousness exalteth a nation: but sin is a reproach to any people."

Over 200 years ago an Englishman named Edward Gibbon wrote a book entitled, "The Decline and Fall of the Roman Empire". Rome had conquered the whole known world and declared that it would last forever. But, it fell. Gibbon gives these reasons for the fall of a seemingly invincible Empire: the increase of divorce resulting in a decay of family structure; a "mad craze" for amusement and pleasure; sporting events which become more and more violent: the increase in armaments of war; higher taxes and the spending of public funds for "bread and circuses": decrease in morality and religious faith which lapses into formality.

The parallels to our country are uncanny, and it sees its roots in a few startling events. After our Civil War the United States became "enlightened" by an increase in scientific discovery. Darwin's Theory of Evolution was at the forefront. Seeing such great inroads in discovery caused many to doubt God and exalt man as an emerging God. In the Twentieth Century the United States of America

emerged as a world power through victory in Two World Wars. When Russia emerged as the first country to launch a satellite into orbit, our president was troubled at the "prosperity of our enemies" and sought out the reason why. The whole country followed his lead, seeing Russia as a nation who did not lift up God but rather exalted man. Within five years we were heading for the moon. Man was exalting himself and succeeding. It took Rome, a godless society, over 400 years to collapse. How long will God allow this country to survive? Psalm 37:1-2 says this, "Fret not thyself because of evildoers, neither be thou envious against the workers of iniguity. For they shall soon be cut down like the grass, and wither as the green herb." Verse 10 reiterates, "For yet a little while, and the wicked shall not be:"

We thank God for the opportunity to live in a nation that allows us to worship Him freely, but the United States is a long way from its roots. A sign reading "ICHABOD" should be posted over the seat of government in Washington, D. C. Our duty as Christians is to pray fervently for our leaders and make sure

people round about us know of Jesus, the Prince of Peace and Saviour of all those who call upon Him. The fate of this na-

tion is uncertain, but evidence indicates that the prognosis is not good. We are reminded of that blessed old hymn:

Eternity is just at hand! Shall I waste my ebbing sand?
To careless view departing day and throw my inch of time away?

Lo, an eternity there is of endless woe or endless bliss And swift as time fulfills its round we to eternity are bound.

What countless millions of mankind have left this fleeting world behind!

They're gone, but where? Ah, pause and see: Gone to a long eternity!

Sinner, canst thou forever dwell in all the fiery depths of hell?

And is death nothing, then, to thee, Death and a dread eternity?

Brother Lynn H. Miller

A PRAYER TO FOLLOW GOD'S WORD

Psalm 119:33-40

This scripture always stands out to me when I read Psalm 119; a prayer that is good for all of us to pray.

<u>TEACH ME</u> – O, Lord, the meaning of your laws, and I will obey them.

<u>GIVE ME</u> – understanding, and I will obey your law.

MAKE ME – obedient to your commands, for in them is happiness.

INCLINE ME - or, give me the

desire to obey your laws.

<u>TURN ME</u> – from paying attention to what is worthless.

<u>STABLISH ME</u> – or, settle your word in my heart.

<u>SPARE ME</u> – from the reproach that I fear.

<u>QUICKEN ME</u> – or, revive me in thy righteousness.

In these days in which we're living, we need to be given new life in the righteousness of God.

Sister Dorthy Nell

BLESSED ARE THE MERCIFUL

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8

"For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." Hosea 6:6

"But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." Matt 12:6-8

"But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive. and ye shall be forgiven: Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall

be measured to you again." Luke 6:35-38

Most scripture about mercy is of God's mercy to us, but He desires that we show mercy to one another. Yea, He demands it. "For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment." James 2:13

"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." James 3:17-18

"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." II Tim. 2:24-26

May God judge you and me in mercy and not in anger.

May the blessings and mercy of God be yours.

In Christian love, Brother William Carpenter

WHOSE CHURCH?

"And I say also unto thee, That thou art Peter (a stone); and upon this rock (Peter's statement) I will build **my church**; and the gates of hell shall not prevail against it." Matthew 16:18 (Jesus Christ)

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he (Jesus Christ) hath purchased with his own blood." Acts 20:28

"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." John 17:14

The thoughts for this article serve as a review of the book, "WHO STOLE MY CHURCH" by Gordon MacDonald published by Thomas Nelson Co.

In the book he correctly declares that it is Christ's church, not belonging to the leadership or members of a church (which the Brethren historically correctly called a meetinghouse). But he seems to be confused about what that means.

It is true that Christ approves of change if it is a change towards more holiness. But we

do not believe He approves of a change towards the whims of society or the world system. All too many have been convinced that wearing plain clothes and the Scriptural head veiling is being in bondage. There is a vast difference between cultic forcing an individual to keep standards and setting standards for a congregation or body of believers. Once the "bars have been left down" it becomes a much more difficult situation, especially when the majority decides to disregard the standards. When the leadership moves in that direction it becomes more complicated yet.

The book is fiction but based on the author's many years of serving as pastor in many different churches. In the book he and his wife are the only real characters. The villain, as might be supposed, is the one man who refuses all changes. He, not surprisingly, is made to be an individual who emotionally abuses his wife.

The first major issue he covers is that of casual dress. While we have little respect for the wearing of robes or the clerical collar (especially the Roman collar) we do believe worshipping in Christ's church deserves

our respect. We are aware that society now wears casual clothing to such events as funerals and weddings, but we are not to imitate society. We must avoid a bitter spirit towards those who wear casual dress, but we do not believe we should encourage it. The important thing to remember is that plain dress is a witness, not a part of our salvation. Those who dress plain and disgrace it **are** witnesses, bad ones.

The next issue he deals with is music. He pictures a church that has removed the normal church instruments and replaced them with a contemporary band (next "cousin" to rock and roll). To promote this he shows how music has changed over the years. It is true, as he states, that at one time only the Psalms were sung. He is also correct that this was challenged by many. He does not mention it but chanting was also the "correct" way to sing in one church era. The German Baptists still practice this. He wrongly repeats the mistaken theory that the music we have in our hymn books were originally "barroom" tunes. Actually they were "Folk" tunes used by all in that era. He even admits that at one time musical instruments were not

used in worship. Of course he says it in a derogatory way. In the book they eliminated all hymn books and replaced them with a screen and projector. When they "included" some of the old songs to pacify the traditionalists they put different tunes to them! The important thing is, do the songs glorify Christ and His blood or is the main emphasis on self?

He introduces an individual who comes into the service with body piercing. He rightly decries the cold reception he receives. The author never condones nor condemns the act. Body piercing is now practiced by some "Christians." The Bible condemns it. It is actually a bizarre type of jewelry sometimes worn on body parts that should not be displayed in public. Earrings have been worn for years by "Christian" women and now some "Christian" men. Concerning jewelry even the bloody old rugged cross (minus the blood naturally) is worn around the neck as a necklade. It is also displayed in churches in the pulpit area or somewhere on the building. But it is preached and sung about less and less! We would rather it be in our heart than displayed as statues and other objects.

Not everything traditional that was eliminated and caused problems was Christ honoring. One man was going to leave because of the removal of the American flag. The "Christian flag" was not mentioned but most often accompanies the other. Instead he put it back secretly and it was one of the few traditional things that remained. There were many who opposed the elimination of the choir and choir robes. It was not mentioned but we would think the

casual dress of the preacher replaced a tie. To us a tie is nothing but a cloth necklace.

In conclusion, let us remember not only whose Church it is, but what will bring Him Glory. Let us also respect our Brethren traditions that are applications of Holy Scripture.

Written in Christian love and concern,

Brother James M. Hite 816 E. Birch St. Palmyra, PA 17078-2704

THE BEAUTY OF ROSES

The lovely Rose is my delight, Myriads of colors to behold; Delicate petals...velvet-soft, With morning dew, Oh what a sight

Roses thrive, warm days, cool nights, The buds all wrapped up tight in green; With sun and water, blossoms show Their gorgeous beauty, Oh how bright!

Our Heavenly Father, creation's might, Made the Rose to represent: Beauty, power, love, and grace, To lift our hearts from tension's fight.

He sent His Son on one dark night, The Rose of Sharon came to save Our souls from winter's chill and death, To help us thrive with love and light. Jesus tends His children right, He prunes us back so we can bud With food and warmth from loving hands, His "Roses" bloom, we're His delight!

Sister Linda Cordrey

WHEN GOD CONTRADICTS HIMSELF

The book that I hold in my hand is the Word of God. This is not an effort to prove this fact. Its universal appeal, an outstanding best seller for centuries, prophecies fulfilled, and the changes it produces in the lives of men prove its divine authorship beyond question. But did it ever seem to you that there are contradictions in the Bible?

First we need to recognize that sometimes scriptural principles conflict in their applications. For example we have the principle of obedience to the civil government. Paul wrote to the Romans, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever, therefore resisteth the power resisteth the ordinances of God: and they that resist shall receive to themselves damnation." Romans 13:1-2. This principle implies that we need to obey all civil laws whether we approve of

them or not.

We also are commanded to teach Christ. In the fifth chapter of Acts, the two principles conflict. The high priest commanded them not to teach in Jesus' name. Peter's reply was, Acts 5:29, "We ought to obey God rather than men." This shows that when the two principles conflict the second takes precedence. We could find other examples.

The Jews found what seemed to be a contradiction, in the prophesies concerning the Messiah. He should come as a great king ruling Israel and conquering his enemies. For example, Isaiah 9 especially verses 6-7, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful. Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there

shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

Daniel 2:44, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

The Israelites knew these prophecies well. When Herod asked where Christ should be born, they quoted Micah 5:2, "But thou Bethlehem Ephratah, though thou be little among thousands of Judah, yet out of thee shall he come forth unto me that is to be the ruler in Israel; whose goings forth have been from old, from everlasting."

But there was another set of prophecies that seemed to contradict the first. The twenty second Psalm speaks of the crucifixion, "They pierced my hands and my feet. They parted my garments among them, and cast lots upon my vesture."

Isaiah 53 is still more clear, "He is despised and rejected of men...Surely He hath borne our griefs, and carried our sorrows...But he was wounded for our transgressions, he was burised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." There are many others.

How did they reconcile the conflicting prophecies? The answer is they did not! They accepted the ones that they liked and simply ignored the others! This was not only the rulers, the disciples themselves thought only of the prophecies of his glory. When Jesus spoke of His suffering and death (Matthew 16:22), Peter rebuked Him saying, "...be it far from thee, Lord; this shall not be unto thee." In Jesus' answer in verses 24-27 Jesus spoke of the cross and His return in glory but the disciples still did not understand. They did not reconcile the two sets of prophecies until after the resurrection

In Luke 24, after the resurrection, Jesus met two of His disciples and explained the scriptures. Verse 25, "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

It is easy for us to look back and see the answer. The prophets were speaking of two different events. First, His coming in humility to die for our sins. Second, His coming in glory to establish His kingdom.

Today we have two sets of scriptures that seem to contradict each other. We are saved by faith, not by works. There are an abundance of scriptures to show this. We will only quote a few. John 3:16-18 says, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him shall not perish, but have everlasting life...He that believeth in Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

Ephesians 2:8-9 states, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

Acts 16:31, "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

Romans 10:9, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

There are many more scriptures proving that faith is all we need for salvation.

But we find another set of scriptures telling of the necessity of works and obedience to the commands of Christ. Matthew 6:15, "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Matthew 7:21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven."

John 14:15, "If ye love me keep my commandments."

I John 2:3-4, "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him and keepeth not his commandments, is a liar, and the truth is not in him."

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of the

DUNKARD BRETHREN CHURCH

To be held at

ROXBURY HOLINESS CAMPGROUNDS

Roxbury, Pennsylvania June 7 – 11, 2008

Daily Time Schedule

7:00 A.M.	Morning Worship	2:00 P.M.	Afternoon Service	
7:30 A.M.	Breakfast	5:00 P.M.		
9:45 A.M.	Morning Service	7:00 P.M.		
12:00 Noon	Lunch	11:00 P.M.	-	

PREACHING PROGRAM

	PREA	CHING PROGRAM	
TIME	SPEAKER	SUBJECT	TEXT
Sat. P.M.	Lynn Miller	Why Revival Tarries	Psalms 51:17
Sat. P.M.	Tom Priest	Seeking Wisdom	1 Saiilis 31,17
Sat. Eve.	James Eberly	Being Born Again	1 Pet 1:23
Sun. A.M.	Sunday School		110(1.2)
	(Children Only)	A Blind Man Sees	John 9:1-23
Sun. A.M.	Kevin Funk	Ordinary	1 Cor 1:27-29
Sun. A.M.	Keith Bailey	That My House May Be Full	Luke 14:13-23
Sun. P.M.	Dennis St. John	I Have Seen Thy Tears	2 Kings 20:5
Sun. P.M.	Dennis Myers	Dennis Myers Moved With Compassion	
Sun. Eve.	15	Young People's Message:	Matthew 9:36
	Jason Reed	Things I Should Have Known	Deut. 28
		When I was Your Age	Deut. 26
Mon. 8:30 A	AM	Sisters' Sharing Time	
Mon. A.M.	Bible Study-Adults:	Where Is the Lord God of Elijah?	2 Kings 2:1-18
	Children:	Joseph Accuses His Brethren	Gen. 42:1-28
Mon. A.M	Alan Meyers	"Will Ye Also Go Away?"	John 6:67
Mon. P.M.	Jeff Aungst	To Be Supplied	Join 0.07
Mon. P.M.	Dick Valentine	Teach Us To Number Our Days	Job 14:1-16
Mon. Eve		An Evening of Brethren History	300 14.1-10
Tues. 8:30 AM		Mission Moments	
Tues. A.M.	Bible Study-Adults:	Crucified with Christ	Gal. 2:11-21
	Children:	A Guide in the Desert	Acts 8:26-40
Tues. A.M.	Mike Wray	Called To Follow Jesus	John 10:27
Tues. P.M.	E03400	Youth Activities Committee Progra	JOHN 10.27
Tues. Eve.		Missionary Message:	1111
	Phil Gish	The Light and Hope of	Isa, 52
		Ambassadors of Christ	15a, JZ
		The state of the s	

Again, there are many other scriptures stressing obedience and works as necessary for salvation.

These two sets of scriptures seem to contradict each other, and we have a tendency to accept the one we like and ignore the other just as the Jews did with the prophecies concerning the coming Messiah.

Some might say that this applies only to the words of Jesus, but all scripture is of God. In I Corinthians 14:37 Paul says, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." And Peter says in II Peter 3:15-16. "...our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of those things: in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."

James explains the seeming contradictions in chapter 2:14-26. A faith that does not include works and obedience is a dead faith. "The devils also believe,

and tremble..." says verse 19. Verse 26 sums it up by saying, "For as the body without the spirit is dead, so faith without works is dead also."

This clears the controversy. We are saved by faith but faith that does not include works and obedience is a dead faith and cannot help anyone. It may be a mistake to speak of faith and works as two different objects, for works are actually a part of faith, the living, moving part!

Actually there are many facets of our salvation. To me love is the first. God's love for us is the cause of His mercy. John 3:16, "For God so loved the world that He gave His only begotten Son..." Without God's love, salvation would be impossible.

The second facet is, "He gave His only begotten Son." Without Christ's sacrifice, His death on the cross for us, there could be no salvation.

The third facet, unless we believe in Christ there is no salvation.

Fourth, is obedient works. Without works faith is dead and salvation is impossible.

Fifth, is grace. Actually grace is all the above. God's love is grace. Jesus' sacrifice is grace.

We only believe by grace and grace enables us to obey.

When we speak of obedience, we do not think of sinless perfection. We think rather of total willingness to obey. Actually we want His will in all things. But we do at times make mistakes. In the Lord's Prayer (Matthew 6:9-13), He tells us to pray, "Forgive us our debts as we forgive our debtors." If we have no debts to be forgiven we are asking for something that is already done, or we feel that we have not yet been forgiven.

If we walk on a path through a field of snow, we may get a foot into the snowbank on the side. This is where we need forgiveness. When we leave the path and start out through the field of snow (sin) we are in trouble.

Romans 8:1 says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." This clearly implies that if we walk after the flesh, we are under condemnation.

When we refuse a clear command of God as given in the New Testament this puts us in rebellion to God. There was rebellion in heaven once but it was

cast out and I question if rebellion will be allowed to enter again.

We cannot accept Christ as our Savior without accepting Him as our King also. Do we really want to obey Him?

My father in his preaching sometimes compared salvation to a check for 10,000 dollars which someone would give him. If he took the check to the bank he could not obtain the money unless he endorsed it. That is our working obedience. It does not add a cent to the value of the check, but it makes it available to us. We do not earn salvation, but our willing obedience makes it available to us.

In summary:

- 1. We are saved by grace, but though grace is available to all, not all are saved.
- 2. We are saved through faith, which makes grace available to us. (Ephesians 2:8)
- 3. We are saved by obedient works without which faith is dead and of no more value than a dead body. (James 2:14-26)

Charles Lehigh 2390 Grandview Road Hanover, PA 17331

IF IT HATH NOT WORKS

"Even so faith, If it hath not works, is dead, being alone." James 2:17

A Japanese student in an American University became a Christian, and while he was at school enjoyed wonderful fellowship with fellow Christians. When he returned to Japan, he discovered that he was an outcast and that those that he had thought were his friends would no longer associate with him. According to them, he had turned away from his traditional faith. No one would talk to him. In desperation he contacted one of his college friends, "How can I show them that God is?" His friend replied, "Live for God for three months." It took some time. but others soon saw God in this young man.

Faith without works is dead. A dead body cannot move; it cannot tell you anything except that it is dead. A dead tree cannot produce fruit. It soon withers up. Only a living faith can produce living works. John 14:6, the words of Jesus, "I am the way, the truth and the life: no man cometh unto the Father, but by me." With Jesus Christ as our Head, living in us, we have the truth, and we have life. The

works of God will proceed from us.

When the newspaper reporter Stanley finally found the missionary Dr. Livingstone in Africa in 1869, many people had long thought that he had died. But Livingstone was not dead. Henry Stanley said later, "If I had stayed with Livingstone any longer, he would have compelled me to become a Christian, not because of what he said but because of the way he lived." You cannot be a Christian in secret. How you live, and if you are genuine, will show others whom vou serve.

All over the world there are altars and shrines built to honor men, living or dead, and god's invented by men. These buildings, like the pyramids in Egypt for example, or the Tai Mahal, or the Great Statue of Buddha. are marvels of men's skill. Many are trying to build lasting monuments to themselves also. What are we building? Do we approach each day as though it were our last? Do we do all things to honor and glorify God? Do we see our friends and neighbors as having an eternal soul destined to live forever in heaven or hell?

O for a faith that will not shrink, Tho' pressed by every foe, That will not tremble on the brink Of any earthly woe.

Lord, give us such a faith as this And then, whate'er may come, We'll taste, e'en here, the hallowed bliss Of an eternal home.

Brother Lynn H. Miller

MUST

Howard J. Surbey

Must – to be obliged, to be logically or morally required, to be necessary or essential to the character or end proposed. Webster

We are considering a word that most of us do not like to hear. Even in temporal affairs men shun the thought of this word. Yet we find that it cannot be avoided if we wish to reach the end desired. Almost every undertaking has some rules or acts to be carried out which cannot be avoided.

There are folks who have said that this word has no connection with spiritual things. Let us turn to God's word and see. While searching may we not forget the meaning of this word and the importance it places on the deed or principle with which it is connected.

First, we find it connected

with the life of Jesus Christ our Lord and Savior, "And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business." Luke 2:49. "And he began to teach them that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again." Mark 8:31. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." John 3:14. "And he must needs go through Samaria." John 4:4.

The disciples could not see the need of these hardships for Christ. Some of them even assured Him that they would see that such things should not happen to Him. Christ could see ahead even to "the end proposed" so nothing was too difficult or too great a trial, because He was going to see that these "musts" would be done.

The important thing for us is that Christ has some important "musts" for us to do, which are logically required and essential if we wish to reach the end that He has proposed for us. "Marvel not that I said unto thee, ye must be born again." John 3:7. This statement may have surprised some and today it still surprises many so much that they doubt it. But Christ said it and even warned them not to marvel. Nicodemus apparently did not doubt the statement but did question as to how it could be. I fear many people today doubt both the statement and its possibility.

"God is a Spirit; and they that worship him must worship him in spirit and in truth." John 4:24. I believe many do not weigh this scripture, for if they did they would take their religion more seriously. Dear reader do we worship Him because others do, because we feel that we should, because we fear the result if we do not, or do we worship Him in spirit and in truth? Do we worship Him with a pure heart fervently?

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." II Cor. 5:10. Oh how important this scripture should be to us every day. What a sad picture we shall behold if we do not believe in and prepare for this appearance.

"When ye shall hear of wars and rumors of wars, be ye not troubled; for such things must needs be; but the end shall not be yet." Mark 13:7. Do we worry and fret about the condition of the world? Or are we careful as to our part in the evils of the world, looking to ourselves lest we should be accountable with the world?

"He said unto me, These sayings are faithful and true; and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done." Rev. 22:6. Let us not be led astray to think that things will continue as they were before or as some say – get better and better. These things must be done, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:44.

Selected from the June 1, 1948 issue of the Bible Monitor

BIBLE STORY

ONLY ONE BLESSING?- Genesis 27:30-40 Rudy Cover

While Esau was out hunting Jacob had deceived his father into thinking that he was Esau and had received the blessing. Esau soon returned and cooked savory meat of the venison he had killed and brought it unto his father, Isaac. And Esau said, "Let my father arise, and eat of his son's venison, that thy soul may bless me."

When Isaac understood that he had been tricked he trembled exceedingly. He may have remembered that the Lord had revealed unto Rebekah – the elder son would serve the younger. So Isaac answered Esau, "Where is he that has taken venison and brought it to me, and I have eaten of all before you returned, and have blessed him? Yea, and he shall be blessed."

Hearing this Esau told Isaac how that Jacob had tricked him into selling his birthright when he was hungry and now he had also taken away his blessing. Esau said, "Hast thou not reserved a blessing for me? Hast thou but one blessing, my Father?" And Esau lifted up his voice and wept.

Isaac did foretell that Esau would be blessed with natural blessings but that he would have to defend himself against his enemies and be a servant unto his brother, Jacob. He also told him that in years to come Esau's descendants would become free from serving Jacob's descendants. This did come true about nine hundred years later when the Edomites who were descendants of Esau revolted against Judah and made a king over themselves.

There was only one real blessing that Isaac had to give and that was the blessing that God gave Abraham. Jacob seemed to realize that this was all-important to him and he did everything in his power to obtain it. We do not have to approve the means he took in deceiving and lying to his father but that is the way it was.

We also have a blessing that we can receive and there is only one real blessing. This blessing is that we can have our sins forgiven by the Son of God who gave His life on that old rugged cross that we might have eternal life. Jesus said, "He that liveth and believeth in me shall never die."

Let's live a life for Jesus and receive that one great blessing.

Selected from the June 1, 1974 issue of the Bible Monitor

A DREAM

Elizabeth M. Lehigh

Hush, hark, 'tis the patter of soft little footsteps I hear in the hallway so clearly tonight, So starting up numbly I pull on my slippers And reaching out blindly I grope for the light But when the light's on The footsteps are gone.

I start for the living room bent on my duty
To plump up the pillows and straighten the rugs,
To pick up the toys that the wee ones have scattered,
To smother the darlings with kisses and hugs:

And then I'm aware
The babes are not there.

I kneel by the bookcase and study its volumes
To choose just the one that my wee ones would need,
But where is my lassie and where is my laddie
To hear the small tales I am longing to read?

Alas, they have flown No longer my own.

Oh, please take this warning young mothers and fathers When tempted to punish and threaten and scold The wee ones for innocent noises and troubles, Disorder, annoyances, and worries untold.

So soon you will be Alone. Then you'll see

No toys on the floor, No mud on the door, No crumpled up rugs; No more feel the hugs From little white arms That mean no alarms.

OBITUARY

LARENA CARPENTER

Larena Carpenter passed away April 5, 2008 at home. She was born on July 10, 1921 in Wauseon, Ohio, the daughter of Pearly and Mabel (Wyse) Pike. On August 8, 1942, in Montpelier, Ohio, she married William Carpenter and he survives.

Larena was a homemaker living in Canandaigua, Michigan since 1974. She attended the West Fulton Dunkard Brethren Church.

Besides her husband, William, Larena is survived by four daughters, Carolyn Carpenter of Dallas Center, Iowa, Joan Wheeler of Morenci, Michigan, Janice (Michael) Snedeker of Jackson, Michigan, and Florence "Jean" (James) Karabinus of Swanton, Ohio; four sons, Robert (Clarice) Carpenter of Peru, Indiana, Ronald (Cynthia) Carpenter of Hudson, Michigan, Richard Carpenter of Morenci, and Denzel (Pamela) Carpenter of Morenci, Michigan; eighteen grandchildren; twelve great grandchildren; three sisters, Faye Carpenter of West Unity, Ohio, Ruth Vaughan of Miami, Florida, and Donna Fike of Adrian, Michigan; three brothers, Lowell and Wayne Pike of West Unity, Ohio and Delmer Pike of Wauseon, Ohio.

Larena was preceded in death by her parents and three half sisters, Flora, Hazel and Bernice.

Funeral services were held at the West Fulton Dunkard Brethren Church with Brother Fred Johnson officiating, Brethren Brant Jamison, Harley Flory and Edward Johnson assisted. Burial was at the Smith Cemetery.

The Family wishes to thank everyone for prayers, cards and presence during our time of sorrow. Everything you did softened the sorrow and increased the joy.

NEWS ITEMS

2008 GENERAL CONFERENCE

June 7 - 11, 2008

2008 General Conference will be held June 7 through 11 at Roxbury Holiness Camp Grounds, located ½ mile south of Roxbury, Pennsylvania on Route 997.

Those traveling on the Pennsylvania Turnpike (I-76) exit at Exit 201, take Route 997 south to the campgrounds. Those traveling Interstate 81, north or south, exit at Exit 20 (Scotland Exit), take Route 997 north to campgrounds.

There is plenty of room for campers and trailers. Please bring sheets and pillowcases. When making reservation, please state: date of arrival, approximate time of arrival, number in party, approximate time of departure.

The telephone number at the campgrounds is 717-532-2208 Please send or call reservations to:

Justin Beck 480 Schubert Road Bethel, PA 19507 717-933-5944

REMINDER TO ELDERS

Elders who plan to attend General Conference are reminded that Standing Committee will convene at 1:00 P.M. on Saturday, June 7, 2008.

MINISTERIAL LIST CHANGES

Please add as a minister: Steve Clapper, P.O. Box 658, Kapengura, Kenya, East Africa, phone 011-254-546-2043. He is a member of the Clearville Congregation.

The correct telephone number for Brother Mark Cordrey is: 209-538-7344.

THANK YOU

Daniel and I would like to express our many thanks for all the cards sent to us and the prayers offered on our behalf since the passing of Daniel's brother, David, on March 15, 2008. We praise God for such a loving and caring church family. God has been faithful in the continuous comfort of the Holy Spirit and the joy in the knowledge of our salvation.

With much love, Brother Daniel and Sister Rachel Wininger Grandview Congregation

THANK YOU

Dear Ones in Christ,

Thank you each one for the remembrances for our 50th anniversary. Our hearts are overflowing with joy for your many kindnesses. May God bless you all.

Brother Larry and Sister Jolene Andrews

ADULT SUNDAY SCHOOL LESSONS FOR JULY 2008

July 6 – Puncturing Perceptions to See Spiritual Possibilities – John 4:27-42

- 1. What were the disciples missing? How was this missing component so satisfying to Jesus?
- 2. Why does Jesus say "Lift up your eyes and Look on the field"? What is distracting us from seeing?

July 13 - A Rebuke Accepted and Faith Rewarded - John 4:43-54

- 1. Why did Jesus say what He did about their belief or unbelief? Was it a test?
- 2. Did the man pass the test? How do you know?

July 20 – God's Gracious Intervention or His Law Violated – John 5:1-15

1. What was wrong with the Jew's understanding of God, and the heart of God? Do we make the same misjudgments?

2. What was significant about Jesus' second encounter with the man?

July 27 – Honoring the Son Honors the Father – John 5:16-30

1. How can we be so one with God that all our works come from the spiritual strength that comes from the Father (verse 19), instead of merely manifestations of our own flesh?

2. Notice the significance that this passage places on the Son of God!! How are we to hold fast for Jesus Christ in this culture of spiritual tolerance?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR JULY 2008

July 6 - Temperance - Isa. 5:11, 5:22-24, Prov. 23:19-21, 23:29-32, Luke 21:34, Eph. 5:18-20

1. Why is intemperance wrong?

2. What are some things that we could be intemperate in beside wine and drink? Are they just as bad?

July 13 - High Minded - Luke 18:9-17, John 8:31-42

1. What lesson can we take from this as "plain people"?

2. Can we find ourselves trusting in ourselves that we are righteous?

July 20 - Bad Company - Ex. 23:1-2, Ps. 1:1-6, II Cor. 6:14-18, Eph. 5:11-17, I Cor. 15:33-34

1. Think about how this contradicts some of society's catch phrases – "Go with the flow!" "Everybody's doing it!"

2. What is meant by "evil communications" and how does that corrupt manners?

July 27 - Greediness - Prov. 1:10-19, Ex. 5:8-12, I Tim. 6:6-12, James 5:1-7

1. How do some of today's "Get Rich" advertisements fit in here?

2. Are you protecting yourself from greediness when it comes to career planning?

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NO.7

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

LITTLE BUILDERS

We are little builders, Rearing block by block;
And our sure foundation, Is the solid rock,
Not for wealth we're building, Nor for praise of man;
But for our Redeemer, Doing all we can.

We are little builders, Doing God's command;
Not like unbelievers, Building on the sand.
We're a fortress raising, 'Gainst the powers of wrong,
Faith and hope in Jesus, They shall make us strong.

We are little builders, Building for the skies;
And our joy increases, Ever as we rise;
Come and join our number! Do not idle stand!
Come and speed our building For the heavenly land.

-E. R. Latta

BUILDING ON THE FOUNDATION

I Corinthians 3:9-15

The Foundation is the most important part of a building. To build on the sand without a foundation puts a building at risk. As Jesus illustrated in the parable of the wise man and the foolish man, when the destructive storms of life come along, if no foundation has been laid, there will be a huge collapse. All that had been built will be brought down. It is dangerous to build without that firm foundation.

The Apostle Paul writes that the foundation has been laid and that we must take care how we build upon that foundation. The first lesson that we gain from this illustration is that it is necessary to build upon the foundation. The very best foundation can be erected, but if nothing is built

upon it, it will eventually crumble away. The proper footings can be dug; the most expensive concrete and the strongest rebar can be assembled into a very solid foundation. That foundation would be able to bear up the building in the mightiest of storms. However if that same foundation is left uncovered in the weather, it will deteriorate. A structure must be placed upon the foundation or the foundation will be a wasted effort. A foundation has no useful purpose unless it supports a framework. That framework in turn provides protection for the foundation.

In construction there may be various ways of erecting the foundation but in our spiritual lives, there is only one true foun-

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dation. We dare not take liberties in placing that foundation. Jesus compares that foundation to a rock. It is not many stones plastered together, but one solid rock. It is the rock that undergirds our whole spiritual experience. He is that Rock, our foundation. If we choose to lay some other type of foundation, it will eventually be found to be faulty. It will fail at the crucial moment of the storm's fury. Men have attempted to promote many other foundations. Satan is ever seeking those who will chance his foundationless system.

Paul is also concerned about what we use to build upon the foundation. He suggests there are varied materials that we might use in our building. All of these materials will build some kind of structure. But some of them will not survive the trials that the building must endure. We could build with wood, hay or stubble. These items would be easy to procure and to form into a building. They would be very common, so they would not require a great deal of effort to assemble to construct our lives. Other building materials that he suggests, more favorably, are gold, silver and precious stones. These are materials of value.

They are not readily available. There is some effort required in obtaining them. They require some advanced skill in laying them together to make the structure as planned. These items are precious. They are treasures. When building with these materials we are not only building an earthly house but also laying up treasures in Heaven.

Having laid the proper foundation and having chosen the right building materials we must exert the necessary effort to lay up the building in the way that will most please our Master. If we are thinking that the materials will automatically assemble themselves on the foundation, we will be disappointed. We must be prepared to do the work necessary to bring together the material of life and the foundation Jesus has paid the precious price of His blood for our sins. He has given us a building place. The materials of value that we need to use for our structure are wrought through the struggles and the faith that we employ during our daily walk. Each day and each situation that we meet in life are building blocks in our spiritual houses. Sometimes the struggles and the doubting times turn out to be the best times for

building since it is at those times we are forced to depend more on the Lord and His Spirit, than on ourselves.

God has not left us without instructions concerning the building of our Spiritual house. He has told us to be careful in laying our foundation. He has given us explicit directions in handling our

building materials. He has given us a set of blueprints and His Holy Spirit to open them to our minds.

Are you willing to lay the sure foundation and to build upon it with the construction materials of value that He has encouraged you to use?

M.C.Cook

THE WISE MAN AND THE FOOLISH MAN

The wise man built his house upon a rock
The wise man built his house upon a rock
The wise man built his house upon a rock
And the rains came tumbling down

The rains came down and the floods came up
The rains came down and the floods came up
The rains came down and the floods came up
And the house on the rock stood firm

The foolish man built his house upon the sand The foolish man built his house upon the sand The foolish man built his house upon the sand And the rains came tumbling down

The rains came down and the floods came up The rains came down and the floods came up The rains came down and the floods came up And the house on the sand went smash

BLESSED ARE THE PURE IN HEART FOR THEY SHALL SEE GOD

"Jesus saw Nathanael coming to him and saith of him, Behold an Israelite indeed, in whom is no guile!" John 1:47. Let's be sure that when we say we believe in God, and His Son, Jesus Christ, that what we say with our lips is what is in our hearts.

"(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God. and bringing into captivity every thought to the obedience of Christ." II Cor. 10:4-5. "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." I Tim. 1:5. "Seeing ve have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." I Peter 1:22.

"Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Psa. 19:12-14

Col. 3:1-17 tells us things we must put off, and things we must put on.

"Thine eyes shall see the king in his beauty: they shall behold the land that is very far off." Isa. 33:17. "And they shall see his face; and his name shall be in their foreheads." Rev. 22:4

So if we are faithful we shall see Him. "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Acts 7:55-56

So Stephen saw God when he died, but we through the eye of faith. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity."

I Cor. 13:12-13

Some were given glimpses of him in visions and dreams. Gen. 18:1, 28:12-13, 32:24-32, Ex. 24:9-11, 33:18-23, Job 42:1-6, Eze. 1:1, 8:1-4.

We see Him through the word which He has given us. Let

us look diligently in His word that we may see Him. John 14:1-11

Let us so live that we may some sweet day see Him face to face.

> God Bless you all Brother William Carpenter

LIFE AND DEATH

Part One

Born of Woman

Ten perfect fingers and ten little toes. What mother doesn't count her newborn's digits to make sure all is as it should be? Whether this is her first-born, or the sixth or seventh in a line of siblings, her heart's desire is that this baby be flawless in form. Can the eyes see, the ears hear, is the coloring okay and the muscle tone firm? When a mother has a sense that all is well, she relaxes and rejoices in a labor accomplished.

The doctor's more intense examination checks to be sure the heart is on the proper side, the reflexes are present, and the lungs healthy. With the help of laboratory tests and a trained eye, the pediatrician can detect early abnormalities, or give the joyful words, "You have a healthy

baby." The innocence and freshness of a newborn, perfect in body and soul! Although this babe has Adam's inbred sin, he still has not rejected his creator and so is a child of the King.

But, oh the disappointment, the fear, the deer-in-the-head-lights confusion when the doctor says, "We will need to do more tests." Your first prayer is that whatever is wrong can be fixed with a little time and a little money. And then the bargaining begins. You are willing to spend money you do not have and time you cannot afford to make this child well

Some defects cannot be "fixed": Down's syndrome, cerebral palsy, autism. These young lives, although causing grief and loss of a hope for future generations, are precious in God's sight. The soul is perfect even though

the body is not. Defects that support life, but that are deemed "less than perfect" can be budget busters, dream deflators, and maybe even shame producers. Almost always they demand extra time, money, and energy and do not follow the independent-at-age-eighteen pattern. In the big picture these "forever" children are part of God's perfect plan, but almost never part of ours.

Life begins at conception, but becomes visible at birth. The plant kingdom was created with the seed within itself, the mature tree bearing the fruit for perpetuity. The created Adam and Eve set the pattern for procreation through the seed of man and the womb of the woman. In one special instance the Son of God became flesh by the seed of the woman and was birthed from a womb. In no other circumstances. does the woman carry the seed. Man, unlike the animal kingdom, was made in the likeness of Him, and was infused with the very breath of God to become a living soul.

God knew about me from conception (and even before) as His hand covered me in my mother's womb; my substance was not hid as I was made in

secret. His eyes saw my imperfect (incomplete) being and all my members were written in His book. (Psalm 139:13-16 paraphrased). As varied as we are in body structure, personality, abilities, gifts, and talents, we all have one thing in common. We have been born of woman. Flesh and blood comes into existence through birth, flesh and blood died for our sins, but flesh and blood cannot enter Heaven. At the end of life we enter Heaven with new glorified bodies, but not as angels. Angels do not marry, procreate, age, or decay. Michael and Gabriel appear today as they did to Daniel, Joseph, and Mary. Lucifer will be defeated in the end, but not because of old age or feebleness. Angels were not born but they sang over the Judean hills when Christ was, this flesh-and-blood child that had been their glory in Heaven.

The Genesis story of the curse includes the truth that the woman shall bring forth children in sorrow. Jesus spoke to His disciples about the sorrow of a woman in travail. He then added, "But as soon as she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world."

You do not remember your birth, but your mother does. It is a cause for rejoicing.

Part Two

Born of the Spirit

The Gospels tell the story of two Jewish men (perhaps both correct in the law) that came separately to Jesus seeking His approval, His blessing, and His answer to the question, "What good thing shall I do that I may have or inherit eternal life? Those were the words of The Certain Ruler that came running with much fanfare, noise, and parting of the crowd. Then kneeling down, he cried out, "Good Master!" Surely someone so good could mirror this keeper of the commandments, and guarantee his place in eternal life. This brash young man, expecting affirmation, was instead told to go, to sell what he had, to give to the poor, and an even more ridiculous statement - to take up the cross, and to follow. It was not the public glory that he had expected, and he went away, grieved.

Nicodemus came to Jesus quietly by night with humble praise and honor saying, "Rabbi, we know that thou art a teacher come from God, no man can do these miracles except God be with him." He did not ask for a miracle, he did not verbalize a question, but he sought truth in this man condemned by his fellow Pharisees. "Jesus, I believe in you," was the heart of Nicodemus. And Jesus answered the unspoken question with this statement, "Except a man be born again, he cannot see the kingdom of God." Words with no meaning! No adult can be born the second time from his mother's womb.

The first birth has a scientific answer in an egg and a sperm. The second birth cannot be explained, but it is as real as the wind, and as healing as the brazen serpent in the wilderness. As Nicodemus, we need only to believe in the saving power of the Cross of Christ. The second birth demands a decision point when the umbilical cord to the world is cut and I am born of God, born of the Spirit, literally born again.

Nicodemus believed in Jesus enough to defend him publicly by asking for a proper hearing for the accused (John 7:50-51), and he continued to affirm Him when he and Joseph of Arimathaea so gently received, anointed, and dressed the bloodied, crucified body of the One called Christ. Nicodemus gave his faith substance.

My first birth gave me a mortal life for as long as my days shall last. My born again event gives me immortal life, that starts here on earth at my decision point and goes on forever and ever. Amen! Whether that birth occurred when I walked the church aisle at the inner call of the Holy Spirit and the verbal invitation of the visiting evangelist or two days later at the baptismal waters. I do not know I did not choose my natural birth date. but I must at some point choose a born again experience. This gives me a hope of Heaven and

a promise of peace and joy on earth.

My parents chose to nurture and care for my infant body with all the love, resources, and energy they could muster. My heavenly father adopts me into His family with unlimited love, divine power, and resources beyond measure. What a treasure!

The second birth is proclaimed with joy in heaven. It is the call of a soldier to duty and to love, always abounding in the work of the Lord.

> To be continued Sister Mary Sue Moss Dallas Center, Iowa

TWO MEN PRAYED

Luke 18:9-14

Verse nine tells us that Jesus was about to speak a parable. Christ often used a parable to reveal some deep spiritual truths to us. In this lesson our Lord chose to make a comparison of two men's prayers. They were both Jews but they came from opposite ends of the spectrum. The first was a Pharisee. The other was a Publican. Jesus singled out only one area of their

worship. Not their singing, not their giving, not their attire, but their prayer. Jesus singled out their prayers during the worship hour.

Jesus spoke first of the Pharisee. Jesus said that he prayed thus with himself (verse eleven). Was Jesus hinting at the fact that the Pharisee's prayer was not effectual? Was his prayer not really touching

Heaven?

I find it disappointing that so much of his prayer revolved around the personal pronoun <u>I</u>. Much of the rest of his prayer borders on being obnoxious. Listen to him as he tells God how good he is in verse eleven and how bad his neighbor, the publican, was. And our omniscient God already knew the standing of them both.

The Pharisee went to great lengths to point out his own personal strong points. He said that he was not an extortioner, nor unjust, nor an adulterer. Then he pointed to the publican, "God I'm so glad I'm not like him," he said. "Why, Lord, on top of what I'm not, listen to what I am. I fast twice every week. I pay one tenth of my income." Although these are not exact quotes, they are in essence what he said.

Now I have trouble swallowing what this man said. In spite of all his apparent strictness in adhering to the law, it is said by those who knew them in their time that they were sanctimonious in manner and hypocritical in character. In other words they put on a good front but they were spiritually hollow. Doesn't all of that knock the bottom out

of this fellow's prayer?

Should he have been in worship? We might all answer "yes" to this question. But he should have been in prayer for a far different reason. Instead of being there to tell God how good he was, he should have met God to tell Him how good he wants to be.

Contrast the publican's prayer with his in verse thirteen. The publican came with bowed head and bowed heart. He smote upon his penitent breast crying, "God be merciful to me a sinner."

How does all this relate to us? Just a week ago a preacher friend of ours lamented to us how that Lord's Day after Lord's Day two of their youth sit in the back seat and play cards. I was reminded of the apparent irreverence for God and His House, and the loss of personal self respect that is so evident.

Verse fourteen gives a clue of some of the benefits gained by sincere, heartfelt worship in the house of God with the people of God.

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SHOULD WE VOTE?

Philippians 3:20, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ."

John 18:36, "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

I John 2:15, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

I Chronicles 29:12, "Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all."

As Christians we are disciples of Christ and Christ's kingdom is not of this world. Our lives should reflect our desire to be present with Jesus in Heaven, and also to bring as many others with us as possible. This does not mean we do not care what happens in the country in which we live. I Timothy 2:1-4 tells us, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of

thanks, be made for all men: For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour: Who will have all men to be saved, and to come unto the knowledge of the truth." The most important thing in a Christian's life is prayer. His communication and relationship with God has power unequaled anywhere else. Matthew 18:18 says, "Whatsoever ve shall bind on earth shall be bound in heaven: and whatsoever ve shall loose on earth shall be loosed in heaven." It is our duty to pray for the government, for those in authority, and for all others. It is a far more powerful privilege than voting in an earthly voting booth.

When people ask me if I am going to vote in the presidential election, my answer is simple. I vote every day upon my knees before God. I pray for all those in authority and I trust God for the outcome. People that vote in the earthly elections have the mistaken idea that they are in control. The Christian knows that God is in control.

The early Protestant sects

joined with the state governments in order to have competitive power against the Catholics. The early Anabaptists saw in the scriptures that church and state must be kept separate. The church is only in this world temporarily. Many died for their beliefs. They were not killed just by the Catholics, but by the Protestants as well. The Anabaptists (of which the Dunkard Brethren Church is a descendant) were not political. They believed that Christianity was not national (as Israel was) but spiritual and personal. Jesus Christ changes one person at a time, and that change is complete. "Therefore if any man be in Christ, he is a

new creature: old things are passed away; behold all things are become new." (II Corinthians 5:17) So, are we political Protestants or are we Biblical Anabaptists?

Colossians 3:12-13 says, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forebearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." How many politicians do you know that have these qualities?

Brother Lynn H. Miller

RIGHTEOUS LEADERSHIP NOT A "CURE ALL"

(IN A NATION OR THE CHURCH)

"In the seventh year of Jehu Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name was Zibiah of Beersheba. And Jehosah did that which was right in the sight of the Lord all the days wherein Jehoiada the priest instructed him. But the high places were not taken away; (symbolic of sacrifice to

idols) the people still sacrificed and burnt incense in the high places." II Kings 12:1-3

The alarm continues to grow rapidly that in order to "return America to a Christian Nation" Christians have to vote for righteous leadership. The fact that America was never a Christian nation is vigorously disputed in spite of, in our humble opinion,

Scriptural proof. We have also been advised that since we do not vote we have no right to speak out about political candidates. And they might be correct. But we are persuaded from what we have read from various sources that politics is full of religion but sadly lacking in true Christianity!

As we have mentioned in other articles, some political issues are moral issues. But, as indicated in our opening verses, "righteous" politicians who rightly uphold these standards cannot change the issues. Personal responsibility seems to have been conveniently forgotten. As at the time of Jehosah, even if a President (or even a majority of the political leadership) were truly Christian, if the people they rule over do not follow their desires then it will not do any good.

Prohibition is a good example of this. Though at least one very small political party declares that Prohibition did make a major change for the better, history shows the majority of the citizens do not agree.

Another related issue being hotly debated lately is "our" Constitutional rights. But as in most political debates there is large diversity as to what this means. Fairly recently some well known "Christian" leaders were investigated because in their opinion their Constitutional rights meant they were not subject to paying taxes on money used for personal use. In fact over time some "Christian" movements have claimed that the entire tax system is unconstitutional. Christians are to respect the Constitution of their country even though they are not under it! They are under the laws of God as given in the New Testament.

The same general principle holds true for leadership in the Church. While good church leadership is needed and seems to be sadly lacking today, as in politics this is not a "cure all". We have written on church standards and the effects on the move of leadership away from this, if the standards are ignored by the majority of the membership they serve no purpose. Once again personal responsibility seems to be sadly forgotten. A bitter spirit towards those who do not submit is not only a hindrance but is also unscriptural.

So what is the answer to political and church "righteousness"? As for politics we have no answer. Paul called Nero, a

man that made past president Bill Clinton and even such despots as Hitler look like a saint, a minister of God (Romans 13:4). This is why the Brethren doctrine of nonresistance, as opposed to political pacifism, has always declared **complete** separation of Church and State, though this has sadly been lost in many nonresistant organizations.

As for the Church the answer is to return to personal responsibility. Even some who hold to Calvinistic election/predestination acknowledge the need of personal responsibility.

But it does not end there. We must acknowledge that we are not able to live a life of true righteousness without the help and power of the Holy Spirit. Even then because of human weakness we will sometimes fail. But as the Brethren have rightly taught we cannot practice sin.

And, yes, human weakness is sin. Whether it is the obvious sins pointed out by popular preachers or those things we try

to excuse as simply being human. God is the final judge but we would include the taking of human life whether it is abortion or self defense. In fact, in our opinion, as the Brethren taught using force in any way is a sin for a Christian.

We will not even attempt to try to explain the difference between the Old and New Testament on this issue but believe there is a legitimate and scriptural explanation. (There were also other things allowed in the Old Testament that were forbidden in the New.)

Let us truly return to being New Testament Christians allowing it to be our only creed and practice. To do this we must accept the Bible as the infallible Word of God. Let us give our lives over to the Lordship of the Lord Jesus Christ as we promised at our baptism.

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BIBLE STORY

A LADDER UNTO HEAVEN Rudy Cover Genesis 27:41-46, 28:1-22

"And Esau hated Jacob because of the blessing wherewith his father had blessed him." So Esau determined that after his father Isaac was dead, he would kill his brother, Jacob. When Rebekah heard about this she told Jacob to go and stay with her brother, Laban, until Esau got over his desire to kill Jacob.

Isaac called Jacob and blessed him and told him not to take a wife of the Canaanites, but of the house of Bethuel, Rebekah's father. There he was to take a daughter of Laban. Jacob obeyed his father and mother and started on his way. It was about 400 miles to where Jacob's mother had been raised and Abraham had come from years before. The city of Haran was northeast of the city of Beersheba in Canaan.

Jacob started on his journey and when it was dark he stopped and camped in a certain place. When he was asleep he dreamed of a ladder that reached from earth to heaven with the angels of God ascending and descending upon it. And

the Lord stood above it and said, "I am the Lord God of Abraham thy father and the God of Isaac; the land whereon thou liest, to thee will I give it, and to your children." And God told him that his children should be scattered over the earth and through Jacob and his children all the families of the earth would be blessed.

Jacob awoke and said, "Surely the Lord was in this place and I knew it not. This is none other but the house of God and this is the gate of heaven." Then Jacob took a stone that he had for his pillow and set it up for a pillar and poured oil upon the top of it. He called the place, "Bethel" which means, "The house of God."

In thankfulness for the blessing that God promised him Jacob vowed that the Lord would be his God.

Jesus is our ladder to heaven. It is only through Him that we can go from earth to heaven. Can we, like Jacob, vow to serve the Lord God because He has promised if we do He will take care of us here and in the life to come. Jesus says, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive

you unto myself; that where I am, there ye may be also."

Selected from the June 15, 1974 issue of the Bible Monitor

THE LOVEFEAST

The Christian Church has always considered baptism and communion the most important ordinances of the church. Baptism is the entering into the church, I Cor. 12:13, and into Christ, Rom. 6:3.

The communion is the memorial of Christ's death and of our union with Him.

After He fed the multitude, John 6, He tells them that He is the bread of life. If a man eats this bread he shall live forever. If a man does not eat my flesh, John 6:53-55, and drink of my blood he has no life. If a man eats of this bread he shall live forever. My flesh is bread indeed and my blood is drink indeed.

When Jesus took the bread at that first communion He said, "This is my body, which is broken for you, this do in remembrance of me." After the same manner also he took the cup when He had supped saying, "This cup is the new testament in my blood: this do ye, as often

as ye drink it in remembrance of me."

If we do not take the bread and the cup we have no life – the obvious solution would be to give the communion to anyone. But here another fact appears. Paul says in I Cor. 11 that if we eat and drink unworthily (the communion) we eat and drink condemnation to ourselves. So we need to see the seriousness of approaching the communion. Yet none of us is worthy by ourselves, only through Christ.

There are several conditions to approaching the communion worthily.

- 1. We need to examine ourselves. Paul tells us in I Cor. 11, "But let a man examine himself and so let him eat of that bread and drink of that cup."
- 2. We must be at peace with our fellow Christians. John says, I John 1:4, "If a man say I love God and hateth his brother he is a liar, for he that loveth not his brother whom he has seen

how can he love God whom he has not seen."

The symbol of our love is eating together. Jesus ate a meal with His disciples before He instituted the communion. Jude, verse 12, speaks of this meal as "Your feasts of charity," (old English charity means love, not giving alms). The feast was of love not of food being a simple evening meal. History tells us that the early church kept the evening meal until it fell into disuse because of abuse.

Some feel that the meal was the Jewish Passover and passed away with the rest of the Jewish law. The reasoning is good but the premise is mistaken. While Matthew, Mark and Luke refer to it as a Passover John makes it clear that it was eaten the evening before the Jewish Passover. John 18:28, "Then led they Jesus from Caiaphas into the hall of Judgement: and it was early; and they themselves went not into the judgement hall, lest they should be defiled; but that they might eat the Passover." Notice that Jesus is on trial after the last supper but the Jewish Passover is still in the future. Evidently Jesus died on the cross the very hour that the Passover lamb was slain thus fulfilling the type that

Jesus was the Passover lamb for us. I Cor. 5:7, "...For even Christ our Passover is sacrificed for us."

Other indications, John 19:31, "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day)...."

Also when Jesus sent Judas out from the first Love Feast the other disciples thought that He was sending him to buy what they needed for the feast. John 13:29

Another evidence that it was not the Jewish Passover is the fact that it was different from the Jewish Passover. Exodus 12 gives the manner of eating the Passover. "Eat not of it raw nor sodden at all with water," - but at the last supper it was prepared with water for Jesus dipped the sop. "Eat it with your loins girded, your shoes on your feet, and your staff in your hand." However Jesus took off His coat. they all had their shoes off when they washed feet and Jesus hardly held His staff while He washed their feet. "Ye shall eat it in haste." Jesus evidently ate a leisurely meal. John was leaning on His breast. No sign of

hurry. Verse 22, and none of ye shall go out until the morning, but Jesus and the disciples went out to Gethsemane that evening.

Evidently Jesus sent His disciples to prepare the Passover which was to be observed the next day. That day He ate the evening meal with the disciples transforming it into a new ordinance which Paul referred to as the Lord's Supper, while the disciples were looking forward to the Passover the next evening. Evidently Jesus, our Passover Lamb, died the same hour that the Passover lamb was slain.

The manner in which Jesus ate the last supper was so different from the rules for observing the Passover that one commentator suggested this should be a lesson to those who claim that we need to follow the commands closely for Jesus did not follow the rules for keeping the Passover when He ate the last supper!

Another necessity for taking the communion in a worthy manner is the need for cleansing before we approach the bread and the cup which symbolize the body and blood of the Lord Jesus Christ. Baptism is the symbol of a total cleansing. Acts

22:16 Ananias tells Saul (Paul) "Arise, be baptized, and wash away thy sins, calling on the name of the Lord."

After we accept Christ and receive the cleansing of baptism we do not return to wallowing in the mire, II Peter 2:22, but we "walk a dusty road" and before we approach the communion we need a secondary cleansing, the admission that we have made mistakes and we are unworthy to approach the broken body and the shed blood without the ordinance of the after cleansing of feet washing.

How important is this ordinance? Jesus gave the example. John 13:12-15, "So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."

This scripture should be enough to convince us of the necessity of following Jesus' example in feet washing but Peter's reaction to Jesus' intention of

washing his feet is even more convincing.

John 13:5, Jesus began to wash the disciples' feet. Verse 6, He comes to Peter and Peter asks, "Lord, dost thou wash my feet?" Verse 7, Jesus answers, "What I do thou knowest not now: but thou shalt know hereafter." Verse 8. Peter replies. "Thou shalt never wash my feet." Jesus replied, "If I wash thee not, thou hast no part with me." Verse 9, Peter changes his mind quickly. "Lord, not my feet only but also my hands and my head." Verse 10, Jesus replied, "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." Verse 11, "For he knew who should betray him: therefore said he. Ye are not all clean"

Note: It is often said that feet washing is to show humility which is true, but it also shows cleansing which is the more important lesson.

He that is washed-baptized (which is total cleansing) needs only feet washing to be totally clean.

Feet washing only cleanses us if our heart is right. Judas, planning betrayal, was not cleansed although his feet were washed with the other disciples.

The importance of feet washing: Peter, often called the prince of the apostles, one of the three closest to Jesus, was told that if he refused the ordinance he has no part with Jesus. Do we feel that we are greater than Peter that Christ will accept us without obeying this ordinance.

There are those who claim that Jesus was speaking figuratively, that if we do a good deed to someone in need we figuratively wash his feet but Peter believed that Jesus was speaking literally and Jesus left him under that impression. The mark of a good teacher is that he does not leave his pupil under a false impression so if we insist that Jesus was speaking figuratively we are implying that he was a poor teacher.

I believe that the bread and the cup symbolize the body and blood of Christ just as the ark of the covenant symbolized the presence of God in the Old Testament. The ark was not God, yet symbolizing the presence of God it was very holy. When David brought the ark to Jerusalem (II Sam. 6) Uzzah touched the ark to keep it from falling. His motive was good. If the ark had been broken it would have been

a national disaster, but still he died. His sin was touching the ark when only the priests were authorized to touch it. When the priest was installed into his office he had a total bath and each time he approached the presence of God, the ark, he washed his hands and his feet at the laver.

Using the symbolism: we are all priests. We were washed-baptized when we became priests. Now when we approach the physical symbol of the presence of God – the bread and the cup – we pause for the symbol that He commanded; the feet washing.

Some would say that they are only symbols, but God uses symbols many times in the Old Testament. The brazen serpent on the pole, to which they looked for healing, was a symbol of Christ on the cross. The lamb that was offered each day in the

temple was a symbol of Christ's sacrifice for us.

In fact. Moses was forbidden to enter into the promised land because he broke a symbol. God commanded Moses to strike the rock to provide water for the people. God commanded Moses to strike the rock symbolizing Christ's death on the cross. Paul says, "That rock which followed them was Christ." When the people needed water a second time God commanded Moses to speak to the rock symbolizing Christ's intercession for us. Moses, in disobedience. smote the rock a second time thus mistakenly symbolizing the need for Christ to be crucified a second time. But Christ was offered once for the sins of the people. Heb. 9:24-28.

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DEBT

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." Romans 1:14

If a person owes another a debt, several things could happen. First, but not so prevalent today, a person could be thrown into debtor's prison to work it off. If the person refused to pay, or could not, he could be sued and his property seized to pay the debt. If a person is willing to pay, arrangements could be made to

pay it back over time with interest, or that person could go to the bank and get a loan. In the old days the debtor became a bond slave to the one he owed money. He did whatsoever his master demanded.

Jesus Christ paid our sin debt because we were not able. There is no way we can pay this debt. Jesus told us to "Go...and teach all nations..." (Matthew 28:19) Since we cannot pay the debt directly, we pay indirectly by telling others. I John 3:16 says, "...because he laid down his life for us: and we ought to lay down our lives for the brethren." Our love to God for His marvelous gift is expressed in our love one for another. In this, God receives the glory due Him.

In our text, Paul states that he is a debtor to the Greeks and the Barbarians. Paul was overwhelmed with his feeling of indebtedness to Jesus Christ and he spent his life as a debtor to others.

We are bought with a price (I Corinthians 6:20), therefore we must "...glorify God in our body, and in our spirit, which are God's." One that has been bought with a price is a bond slave. Just because our sin debt has been paid does not make us superior to oth-

ers. Paul felt in debt to others because God Himself reached down and freed him. The Gospel of the Lord Jesus Christ, the Good News of salvation makes us debtors to the whole world. "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? (I Corinthians 4:7)

Everything in my life of any value I owe to Jesus Christ and His Redeeming Power, Am I pointing others to Him? I cannot save anyone, but Jesus can. Are they getting the message? II Corinthians 8:9, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Imagine that. John 3:16, "For God so loved the world that he gave..." the brightest star in all the Heavens, so that we poor, sinful mortals could attain freedom from the curse of sin and death, and most of all. so that we could approach the throne of grace and give honor and glory to the One who truly and surely deserves it. Someday we will receive a crown, and we will cast it at His feet.

How important are we, after

all. We are bond slaves for Jesus Christ. Spend yourself, not for yourself, but for the Christless millions. Do not pray for yourself,

but for those who do not know Him.

Brother Lynn H. Miller

YOUNG PEOPLE

Howard J. Surbey

Mighty army of the Young
Lift the voice in cheerful song.
Send the welcome word along,
Jesus Lives.

Once He died for you and me Bore our sins upon the tree, Now He lives to make us free, Jesus Lives.

Tongues of children light and free, Tongues of young all full of glee, Sing to all on land and sea, Jesus Lives.

Light for you and all mankind, Sight for all by sin made blind, Life in Jesus all may find, Jesus Lives.

Jesus lives, O blessed words
King of kings, and Lord of lords,
Lift the cross and sheathe the swords,
Jesus Lives.

See, He breaks the prison wall, Throws aside the dreadful pall, Conquers death at once for all, Jesus Lives.

Chorus—
Wait not till the shadows lengthen,
Till you older grow.

Rally now and sing for Jesus
Everywhere you go;
Lift your joyful voices high
Ringing clear thro' earth and sky,
Let the blessed tidings fly,
Jesus Lives.

-A. F. Myers by Hope Publishing Co.

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee. Blessed art thou, O Lord: teach me Thy statutes." Psa. 119:9-12.

Dear young folks and old as well, here we have many good thoughts for men and women as well. With the temptations of Satan growing more prevalent, we may wonder sometimes just what can be done especially for those who have yielded to temptation or who are so closely connected with sin through associations or daily duties. Very simple, the remedy is given by the Psalmist, just take heed to the word of God. It is a lamp unto our feet and a light unto our path. Though your sins be as scarlet they shall be white as snow, if we only submit to the word of

God.

Notice the plan of the Psalmist, he is seeking for God "with his whole heart." Casual and half-hearted service is not enough. God might say, depart from me I never knew you. Jesus continually taught a complete surrender to his teachings.

"Thy word have I hid in my heart" where we know that we can find it whenever we need it. How handy this weapon was to Christ during many trials and temptations "It is written." Coupled with this the Psalmist prays and pleads with God to not let him wander from His commandments. How often even Christ went to God in prayer for strength.

"Blessed art thou, O Lord" the more we adore and praise our Heavenly Father, the better we will understand Him and the more friendly we will be with Him. The better we know a friend, the more we can rely and depend on him because we have faith in him.

Dear young people, at the age when you are comparatively free, full of energy, when your life can be molded, when you do not have much experience and need a good advisor to refer to; then is the time to devote your heart to your Lord and Savior. He is tenderly pleading to be your mediator, He will lead you, through His word, to know and depend upon God.

Why is it that the kingdoms of this world desire the youth of the lands to serve and train for them? They know that the youth can be trained to do as they wish them to do and that the youth has energy and endurance. Dear reader does God want you when you are so old and hardened that you no longer can be molded to serve His way? Are you satisfied to exchange a few feeble years for the blessings that God has in store for His children or are you willing to surrender to Him when you still have strength and vigor to perform the many tasks that are necessary for the furtherance of His kingdom against the wiles of the devil

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to

suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Heb. 11:24-25. How much of this faith do you have in God and His promises? None of us come to years of accountability but what we must realize that the pleasures of sin are only for a short time and even then do not bring joy and happiness. Are we men and women enough to suffer the afflictions, and misunderstandings of Satan and serve God faithfully from the heart?

"Both young men, and maidens; old men, and children: Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven." Psa. 148:12-13. History and experience have proven over and over again that the name of God alone is to be worshiped and honored. We need not meditate long until we must be convinced of the glory and wonder of God. It is our daily duty to honor, worship, and praise him.

The apostle Paul advises Timothy and us of the need of yet going one step farther: "Let no man despise thy youth: but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, and in purity." I Tim. 4:12. Not boastfully or for the praise of men but that God may see our chaste, holy lives. Is there time for delay or idleness? An example not of sinful men but of believers in the many things that he has men-

tioned. The Lord hath need of thee. The spirit of sincere youth is not: I will not, or I can not, but I will try.

Selected from the July 15, 1948 issue of the Bible Monitor

THE GOLDEN RULE MAY BECOME A GOLDEN CALF

Susanna B. Johns

A great many people of today seem to feel that the golden rule contains and expresses their whole duty toward God and man. They say, "I live by the golden rule. Do unto others as you would have them do unto you, that's my knowledge and my religion."

The golden rule of doing good, from a heart that loves its neighbor as itself, is indeed a Christian duty and requires true Christian love for its fulfillment. but it never was intended as an approach to God, nor as a way of salvation. It is a result of salvation rather than of human responsibility for it. Altogether too many people profess to live by the golden rule as their hope of salvation, but to do so is to make a golden calf of the golden rule. It is to substitute as did Israel of old, an idol of their own making, in place of the true revelation of God and the way of approach to Him.

While Moses was up in Mt. Sinai, receiving the law at the hand of God. Aaron and the people on the plains below, fashioned a golden calf and bowed down to worship it. Do not allow your practice of the golden rule become a golden calf. Do not make an idol of your own goodness. If you aspire to live by the golden rule and earnestly try to do so, the aspiration and effort are commendable, from the point of view of human social relations, but as a substitute for God's plan of salvation through faith in His Son, the gold of your golden rule will be found to be but tarnished brass. It becomes brazen effrontery of God to say, I will lay claim to heaven by my good works and have no need

of your Son as my Saviour.

God's Word says in Rom 3:21-23, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that be-

lieve: for there is no difference: for all have sinned and come short of the glory of God." There is no gold in a golden rule, which exalts self righteousness and refuses the Saviour of sinners.

Selected from the August 1, 1958 issue of the Bible Monitor

A LESSON FROM A CHILD

Today is April 15, 2008. It's been a long winter, cool spring, some being rainy days.

Yesterday and today the sun is shining. My son ran out barefoot. We called him back in telling him it wasn't time to go barefoot.

The words he told me next pierced me. "You're messed up," he said. I was hurt! How bold to talk to me like that!

But then in my spirit, some-

thing strongly impressed me. Do I sometimes think God messed up? Do I reply to Him questioning his authority? How does it make God feel when I challenge Him? I know how I felt when I was challenged. Father, help me to get the lesson from this as much as I want my son to learn from me.

Thank God for His still, small but powerful voice.

Sister Mary Lou Kasza

NEWS ITEMS

MINISTERIAL LIST CHANGE

The new address of Brother Keith Bailey is 541 East Main Street, Bradford, Ohio 45308. His telephone number is 937-448-2408.

CORNERSTONE, OHIO

The CornerStone Dunkard Brethren Church near Covington, Ohio extends an invitation to our friends, family and neighbors to attend a session on Technology July 11-13, 2008. The speaker will be Jim Petroski from Cleveland, Ohio.

Friday and Saturday evening - 7:30 P.M.

Sunday - 9:30 A.M. - Sunday School

10:30 A.M. - Preaching service

Noon - Lunch will be provided

7:30 P.M. - Final session

WAYNESBORO, PENNSYLVANIA

Revival meetings at the Waynesboro Congregation are scheduled, Lord willing, to begin on Sunday, July 13 through July 20, with Brother Henry Walker from Pleasant Home Congregation in California, being the evangelist. We encourage all to take time to support Brother Henry and these meetings with prayer and attendance.

Sister Jane Valentine, Cor.

HART, MICHIGAN

The Hart Dunkard Brethren Church has scheduled Bro. Tom St. John for revival services. They will begin Friday, July 18 through Sunday, July 27. Lovefeast to be on Saturday, July 26. All services to begin at 7:30 P.M. All are invited to join us in "reviving our hungry souls" and enjoying sweet fellowship with the Lord. Let us pray for one another.

Sister Anna M. Powell, Cor.

GRANDVIEW, MISSOURI

The Grandview Missouri Congregation will hold a revival meeting from July 27 through August 3 with Bro. Phil Gish as our evangelist. Please pray for these meetings. Everyone is welcome to come and worship with us.

Sister Jolene Andrews, Cor.

SHREWSBURY, PENNSYLVANIA

The Lord willing, the Shrewsbury Congregation is looking forward to another Revival Meeting. It will start Sunday morning, July 27 through August 3. Bro. David Rice, from the CornerStone congregation in Ohio will be bringing the messages. Sunday evening services start at 7:00 P.M. Pray for Bro. Rice, and we invite you to come and worship the Lord with us and enjoy the fellowship.

Sister Fern Ness, Cor.

ADULT SUNDAY SCHOOL LESSONS FOR AUGUST 2008

Aug. 3 - The Witnesses for Jesus - John 5:31-47

- 1. List the persons and the things that bear witness of Jesus.
- 2. What did Moses write about Christ?

Aug. 10 - The Test: Human or Spiritual Possibilities? - John 6:1-15

- 1. Was the purpose of the miracle simply to feed hungry men or to convince them who Jesus was?
- 2. Why did Jesus resist being taken to be made king?

Aug. 17 - Nourishment for Doing the Works of God - John 6:16-40

- 1. What could be some wrong motivations today for seeking after the Lord?
- 2. Explain the meaning of "shall never hunger" and "shall never thirst".

Aug. 24 - Too Human for Spiritual Consumption - John 6:41-59

- 1. In the Jews' minds why could not Jesus be the bread which came down from heaven?
- 2. What exactly did Jesus mean when he spoke of eating his flesh and drinking his blood?

Aug. 31 - Choosing to be Chosen - John 6:60-71

- 1. Why were the disciples offended at the words of Jesus?
- 2. What are our options if we chose to go away from Christ?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR AUGUST 2008

Aug. 3 - God's Claim - Matt. 6:33, I Cor. 3:16-23, I Cor. 10:21-33

- 1. Explain how one may be wise by becoming a fool.
- 2. Does the Lord have the right to claim every part of our life, and if so, why?
- Aug. 10 Guidance Ps. 23:1-6, Matt. 11:27-30, Luke 1:73-79, John 16:13-14
- 1. What is necessary for a sheep when being led by the shepherd?

- 2. By what means has the Lord promised to guide His children?
- Aug. 17 Flattery Job 32:20-22, Ps. 78:35-38, Pr. 28:21-25, Mark 12:13-17
- How could expression of praise and adoration to God be called flattery?
- 2. What is the motivation for man to use flattery?
- Aug. 24 Half Heartedness II Kings 10:30-31, Luke 14:16-27, Acts 28:23-27, Heb. 2:1-3
- 1. What is the first and greatest commandment of God that shows His dissatisfaction with half heartedness?
- 2. What are the signs in one's life of half heartedness?
- Aug. 31 Our Difficulties I Sam. 12:15-25, Phil. 2:12-21, Rev. 3:14-22
- 1. What is the greater source of our personal difficulties? Yourself or others?
- 2. If I am inclined to blame others for all my troubles or difficulties, what happens in my life?

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BIBLE MONITOR

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"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THE GOSPEL OF HIS SON

God, the Gospel of His Son, Makes His eternal counsels known; 'Tis here His richest mercy shines, And truth is drawn in fairest lines.

Wisdom its dictates here imparts,
To form our minds, to cheer our hearts,
Its influence makes the sinner live;
It bids the drooping saint revive.

Our raging passions it controls,
And comfort yields to contrite souls;
It brings a better world in view,
And guides us all our journey through.

May this blest volume ever lie Close to my heart, and near my eye, Till life's last hour my soul engage, And be my chosen heritage.

Benjamin Beddone

THE FOOLISHNESS OF PREACHING

We often speak of the nearly one thousand years between the combination of the church and the state and the emerging of the Renaissance as the Dark Ages. During the Dark Ages the sun and the moon continued to shine, but there was darkness in the minds of men. It was a time of ignorance, illiteracy and superstition. Often the leaders of the church used this darkness to promote ideas that were not Riblical

A great gulf existed between the masses of believers and the professional church hierarchy. The leaders disdained the laity. They did not believe they were capable of understanding their teachings. In their disdain they decided it was better to entertain the masses rather than challenge them to think and understand the message. To further marginalize the masses, they were forbidden to have the Bible and the services of the church were conducted in Latin rather than in the local languages.

The leaders were afraid the common people would realize that they could also study the Word if available to them. They also feared that if the common people could understand the services that they would realize that the leaders had not always been faithful in their presentation of the Word. The leaders feared what would happen to their position if the people ever came to understand the Word and relied upon the Holy Spirit instead of the leaders to interpret the Word. On one hand, dis-

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daining the common people, and on the other, fearing them, these leaders decided the best way to steer the people was to entertain them with supposedly moralistic plays loaded with a message they wanted dispensed among the people.

Today in modern Christendom. we again see a gulf between the laity and the professional leaders of their churches. The leaders have become separated from the people in the pews. They have become professionals, often commanding a comfortable stipend. They have developed a power over their domain. They have become lords over the Lord's heritage. Again as in former times. they have become disdainful of the common people. They doubt the ability of their congregations to grasp the depths of the Word. They become as the priests of old, serving as surrogate gods to their people.

Because they doubt the people's ability to understand, they have supplied the Word in easily digested pieces. Instead of true, deep, preaching, they have substituted plays, entertainment and other theatrics to allure and hold the attention of their people. They have used contemporary music, movies, modern media

forms mixed with an easybelievism message to lead their people into a false security.

The Apostle Paul spoke of the foolishness of preaching. The preaching of the Word is often criticized. Many have tried to improve upon it. It is said to be ineffective. It is too often boring. Many sermons fail to reach their audience. Yet it is the method approved by God. When we consider that His foolishness is superior to man's most brilliant thought, we can see He uses what men may consider foolish to speak to the hearts and minds of men. Men may assail preaching, but it remains the way God has ordained to spread His Word.

Preaching requires giving close attention that entertainment does not demand. There is a necessity of listening, thinking and digesting the Word as it is presented. Preaching gives the Holy Spirit an opportunity to both direct the speaker in his presentation as well as move upon the understanding of the hearer. With the Spirit moving upon both the hearer and the preacher, there is opportunity for a connection in thought and a movement to action.

As the natural man looks at

preaching, he sees it as boring, monotonous, often long-winded. and many times flawed in grammar or choice of words. It certainly seems to be foolish by men's standards. Because men judge by their standards, not God's, they have decided that God's plan must be improved upon. There must be some more entertaining way to present the message, so like the leaders of the Dark Ages, they have retooled God's program to entertain. Their fervent hope is that the message will survive the hype and get through. But they forget that like the crowds of old who wanted nothing but the fishes and the loaves, so many today will follow for the entertainment. The best laid plans of men will again go awry as their methods will produce synthetic and shallow Christians.

Our inner man desires that which is true. We really want to know what is right. Too often those who have the opportunity to share the Word of God, because they either fear or favor men, blunt the message of the Word.

Is preaching foolish? What does your soul desire? Men's inventions or God's chosen way?

M.C.Cook

LIFE AND DEATH

Part Three

Dead Unto Sin

The new life in Christ is as upside-down and as unreasonable as the words "second birth". I must be humbled to be exalted, lose to find, put off so I can put on, offer the second cheek, go the second mile, and give the second coat. I die daily. I count it joy to fall into tribulations, suffer for His sake, and esteem others better than myself.

My new life in Christ means I actively and often crucify the flesh and mortify the deeds of the body. It is a circumcision of the heart. How can these things be? Deep inside my being where no x-ray can photograph, no CT scan can screen, no MRI can image, is my personality. It is this part that makes me who I am — my emotions, mind, and will. Without Christ this is the natural man, the old man, the flesh, the carnal man, the body. This is the

part of me that must die at baptism, as Romans 6:8 says, "Now if we be dead with Christ, we believe that we shall also live with him." And echoed again in II Timothy 2:11 as a faithful saying, "For if we be dead with him, we shall also live with him."

As long as we are on this side of Jordan our sinful nature is never totally dead. There is no joy in the journey when the carnal man is slightly dead, or mostly dead. I need to mortify, crucify, bury, and circumcise to make the carnal flesh very, very dead.

The Old Man is very satisfied to be put away for Sunday. for revival meetings, or for a visit home to the parents, as long as he knows you will feed him at the next rock concert, the next night out with the guys, the next gossip session. How little care the Old Man demands! He thrives on neglect; he is a weed. not a choice flower. He's always grasping for the next tidbit, and grasping for the next foul wind, which he cleverly whips into the whirlwind. The Old Man is the default system to which we return when not sowing to the Spirit. Pride and conceit, a light view sin. partial acknowledgement of wrong doing, ingratitude, shunning of reproof, and ignorance of divine things feed the Old Man.

I am either dead (dying) in sin, or dead (dying) unto sin. Christ's death on the cross covered my sins and gave me power to overcome. But the world we live in is Satan's realm so the loudest voices, the brightest lights, the quickest satisfaction, the easiest route, and the biggest adrenalin rush are the devil's path.

My focus need not be on mortifying the Old Man, but on New Man feeding. Gently and sweetly I am guided by His eye, upheld with His right hand, sheltered in His shadow, and covered with His wings. This Spirit feeding is done when I spend time in His word, offer my devotion, give my efforts to His people and relationships, care for the poor, and continually praise in all circumstances. And I am free from the law of sin and death

Part Four

Alive in Christ/Christ in me

The story is told of a young child informing his pediatric cardiologist that he knows what the surgeon will find when he opens his chest for the upcoming surgery. The physician is familiar

with the arteries, valves, and heart chambers that he has incised and repaired so many times in the operating room. The youngster's answer is sweet to his ears, "Jesus! You'll find Jesus in my heart."

Taber's Medical Dictionary gives more than seven pages to the word heart. One sentence will suffice.

"It is a hollow, muscular, contractile organ, the center of the circulatory system, providing the propulsive force for circulating the blood through the vascular system."

You recognize that part of the anatomy if you've ever butchered chickens, pigs, or beef.

Eaton's Bible Dictionary says:

"The heart is the center of spiritual activity and all operations of human life. Heart and soul are sometimes used interchangeably, but that is not generally the case. It is the seat of the conscience and is naturally wicked and contaminates the whole character. The heart must be changed and regenerated. The process of salvation begins in the heart while rejection hardens the heart."

Taber defines the heart as an organ; Eaton declares it a "cen-

ter". That center burned within Cleopas and his partner on the Emmaus road, was hardened in the soul of Pharaoh, and was the new-found belief center of the Philippian jailor. It is where my treasure is, where the good seed is sewn, and where the mouth speaketh from (either good or evil). It was where Mary pondered the message of the angel and where Jesus said His meek and lowly spirit was found. I am to love with all my heart, soul, mind, understanding, and strength.

Was the little boy right in telling his surgeon that Jesus lives in his heart? Yes! But the heart where Jesus lives cannot be seen with any microscope, surgeon's scalpel, or laser technology.

Christ dwells in me, He lives in me, and for me to live is Christ. These phrases intimate a life that starts anew with the indwelling Christ. It is not the dash between the dates on the tombstone. Neither is its beginning at conception, although God knows that time, too. This life starts with the writing of our name in the Lamb's Book of Life when we accept salvation and only ends in better and eternal life on the other side of the Jordan when we are face to face

with Jesus.

"For to me to live is Christ and to die is gain." The first three words of Philippians 1:21 – for to me – make this a personal statement for the Biblical author and can be spoken by all the redeemed. These are words of Paul, a sinner that has been forgiven and restored in Spirit, but held bodily in prison even as he penned the lines. In my comfortable home in the heartland of America surely I, too, can say that I have a win/win situation.

For to me to live is Christ.

This is the incarnate Christ –
born in a manger, a fugitive into
Egypt, a traveler in Jerusalem at
the time of political unrest, a man

who gave His beard to be plucked, the target of a cliff tossing. He was despised and rejected of men, a man of sorrows, and acquainted with grief. These were His circumstances, so if I am in Christ can I complain about my losses, pains, and disappointments?

For me to live is Christ is a great big halleluiah. To die is gain is a whole chorus of praise. I have the best of two worlds – in Christ now (with love, joy, peace, long-suffering, gentleness, goodness, faith) and eternity forever with Him after death.

Sister Mary Sue Moss Dallas Center, Iowa

CONFERENCE THOUGHTS

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" Psalm 133:1

It truly is. David's comparison of unity to precious ointment gives us an idea of how important our unity should be. Second Corinthians 5:14 says, "For the love of Christ constraineth us." This love should be what unifies us and draws us together in worship and exhortation.

Again we were challenged and strengthened by God's Eter-

nal Word. Although it was extremely warm the Lord blessed us with a good, companionable spirit and no unkind words were heard on the grounds.

Though over a thousand people thrust together may have its drawbacks, we were able to renew many old friendships and make some new ones. Only God can put together such a crowd of "like, precious faith" and receive the honor and glory for it, all the while blessing us likewise.

The preaching had a divine urgency about it, as Jesus said, "Wist ye not that I must be about my Father's business?" The Word of God came forth in Power and Demonstration of the Holy Ghost. The audience was challenged daily to seek God in all they do and to live closer to Him. Our admonition was to pray much for the far-away missions and for those ill and infirm. May

God help us to see that these times of gathering together are for us to look at our lives that we might do more for God's Honor and Glory.

To all those who were at Conference, it is our prayer that God has brought us closer together that we may reach out together and thereby lift up our Lord Jesus that others may look upon Him and live.

Oh, Happy Day! When saints shall meet To part no more; the thought is sweet; No more to feel the rending smart Oft felt below when Christians part.

The happy season soon will come, When Saints shall meet in heaven, their home; Eternally with Christ to dwell, Nor ever hear the sound, farewell.

Brother Lynn H. Miller

IS HE ASLEEP?

Matthew 8:24-26

Here in the Gospel of Matthew we have a description of an awful storm at sea. The inspired writer calls it a great tempest. He further tells us that the ship was covered with the waves. I get the impression that the waves splashed over the sides of the ship, filling it with water. Now Jesus and His disciples, as you Bible readers know, were on board this ship in this storm. What an experience they must have had! But to make matters even more frightening, the disciples found their Lord asleep.

Didn't He care about their predicament? Didn't He sense their fright? Didn't He feel the rocking movement of the boat? Didn't He realize that at any moment the boat could capsize, dumping them all into a watery grave?

Does Jesus care when we begin a dismal day. We were sure we set the alarm so we could arrive in plenty of time. Now it started to rain. On top of that the other fellow had the stop sign. O, why do things have to turn out like this?

On the other side of town an aged saint begins another lonely, bed-ridden day. How many more of these empty, endless days will be spent waiting for the welcome call to come up higher to inherit the joy of thy Lord?

Somehow with Jesus on board things seem to turn out alright. Really, He is only a call away. He enters the death-chamber with balm for the soul. He brightens the drab, gloomy morning with sparkles of joy. Our worst days can turn out to be

some of our best days with our Lord in command. When the disciples called on Jesus there was a great calm.

There are no easy answers to life's continuing problems. It is evident that Christ's followers had no time for fancy or lengthy rhetoric in their hour of need. Time was short. The need was pressing. The danger was real. How like our own encounters with life's struggles. We may only have a moment to cry "Lord save us, we perish."

Jesus' gentle rebuke may come to us as it came to His trembling shipmates, "Why are ye fearful O ye of little faith?"

We might reply by telling the Lord that our problems are huge; much bigger than we are. But in answer to our weary call, our tears, and our anxiety comes His reply through His Word and His Will. We are assured anew that there will be a great calm. Our Lord is awake to our cry for help.

Brother Paul A. Hartz, Jr. 157 N. Lincoln St. Palmyra, PA 17078

WHEN WE THINK THE GRASS IS GREENER ON THE OTHER SIDE OF THE FENCE

Why should we think such a thing? The answer to this is because our comprehension of things needs no further enlightenment, and we are no longer content with what we have or the way things are in our lives. Then we think we know it all and cannot be told anything.

Let's consider such a lad who fell for this kind of description as found in Luke 15:11-32. This boy thought he knew what was good for him, but found out differently in the end. This is one of three parables that Christ spake concerning repentance in this chapter and is entitled, "The Lost Son".

The father in this parable loved both of his two sons and he hoped for the best for them. When the younger of the two decided he had enough of home life and wanted to go and live it up, he requested of his father the portion of the goods he thought he had coming to him. His father consented and gave him his inheritance ahead of time. Whether this was wisdom on the part of the father, we can only guess.

I'm sure the father was hurt

at the waywardness of his son, and though he could not change his son's mind, he knew God could. The father knew that the way this son made his bed, that is the way he would have to lie in it, as the old saying goes.

After a course of time, the wayward son was finding out the grass on the other side of the fence was not as green as it had looked to him. One thing that the boy learned was as long as he had money to spend, as he chose, he had friends. But when the money was all gone so were his friends.

In Prov. 10:1 we read, "...a foolish son is the heaviness of his mother." And again in Prov. 19:13, "A foolish son is the calamity of his father...."

This son also had a mother, but whether she was living at this time, we do not really know. Jesus' objective in this case, was to teach a lesson on joy when one repents.

Well, we see the grass was beginning to wilt and would soon die as the son had not money to buy food so he hired himself out to a stranger. This man was not a God-fearing Hebrew. In Lev. 11:7-8, "And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud, he is unclean to you. Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you."

This son, being a Hebrew, was taught not to eat of it or even to touch it, and he feared this commandment yet here he was, helping to feed swine. This went against the grain. Now the grass wilted even more.

In verse 17 we find this son considering his miserable condition and the mistake he had made while still at his father's house.

It has been said "The way to a man's heart is through his stomach." God knew this was true and used it to change the direction the son was going. The grass was beginning to look greener in the pasture he had left at his father's house. When he started looking back to his former life, he realized just how green the grass was and he was ready to say, "I was wrong." Three words that we often have trouble confessing to.

We are taught in the scriptures not to look back, and if we

do, we are not fit for the Kingdom of God. But this kind of looking back was what God was looking for.

We hurt when individuals forget their covenant vows and go on as though the grass was greener on the other side of the fence, only to discover the way of the transgressor is hard. Yes, it's harder to go back than it was to leave the path of righteousness in the first place. And, yes, this kind of looking back is what God wants.

Let us notice this son's confession before his earthly father. We have heard it said, "An honest confession is good for the soul." We, at one time or another, had to back-track and confess we were wrong even after we came to know Christ.

When we unload our failures and sins and ask for forgiveness before God, it is as though the soul had taken wings.

Much of the professed kingdom of God suffers because one fails to say "I was wrong." Jesus would say, "Shall I find faith on earth when I come?"

Rom. 10:10, "With the mouth confession is made to salvation."

Can we ourselves imagine the weight and sin that had so easily beset this son as he erred exceedingly? Then he repented!! Here we find this father rejoicing much over a son who went astray and then had a life change and was restored.

We find in Matthew's gospel, chapter 18, verse 12, Jesus speaking, "How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray." And then in verse 13. "And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray." This is certainly a fitting picture of this father and straying son.

In verse 22 this son who had returned to his father's house must have been destitute of life's necessities. He had no decent cloak, no shoes, no ring, and badly in need of food.

Here where it says no ring, I'm quite sure it was not a ring worn for ornament's sake, but a ring to show he was part of his father's household. Then they engaged in merry-making for there was much rejoicing in this household.

I am not sure why the second son was not present at this time, but put in his shoes, might we have not felt hurt, as he did? It can be dangerous to let our feelings show. However, this second son was not aware of what spiritual restoration had taken place in his younger brother's life and in his father's house. This older son could have been in danger of his standing before God.

He was behaving himself at this point like the scribes and Pharisees. After Jesus gave sight to a blind man, they found great fault with Jesus for giving sight to the blind. They also found fault with the blind man for believing on Jesus and asking them to do the same.

The question remains with us – are we always as knowledgeable of events as we should be? And do we sometimes think the grass looks greener on the other side of the fence? May God help us to stay where it is greener, on the side where our Heavenly Father is!

Brother Paul Nell

PEACE MAKERS

Matt. 5:9, "Blessed are the peacemakers: for they shall be called the children of God."

How do we become peace-makers? We may not like it, but we become peacemakers by giving up our rights; by yielding our will for the good of others. Matt. 5:38-40, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also."

I Cor. 6:7-8, "Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren."

Although Paul was confident that it was no sin to eat meat he said in I Cor. 8:13, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." For an example of peacemaking read Gen. 26:15-22

They shall be called the children of God. Can anything we might give up to make peace be compared to being a child of God. II Cor. 6:17-7:1, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved. let us cleanse ourselves from all filthiness of the flesh and spirit, and perfecting holiness in the fear of God"

Isa. 63:16, "Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our father, our redeemer; thy name is from everlasting."

Rom. 8:16-17, "The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together."

Rom. 9:26, "And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the

living God."

Gal. 4:7, "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

I John 3:1-3, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons

of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

May God bless you and keep you faithful.

Brother William Carpenter

REST FOR YOUR SOULS

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jeremiah 6:16

"Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Jesus Christ) Matthew 11:28

The world continues to be in constant turmoil. Although "peace and safety" are promised by politicians again and again innocent lives continue to be sacrificed to fight the challenge of terrorism. At the same time here in America the daily newspapers are reporting senseless killings and other horrendous acts of

cruelty. Life is considered to be cheap. Abortions, though reported to be declining in number, are still far too many. Even one (unless a mother's life is in jeopardy, which is seldom the case) is too many. Children are neglected and abused. While government involvement with those who practice only faith healing is very controversial, we personally, feel sad that medical aid is not sought when necessary for children.

Those seeking rest for their souls (or minds) do so in various ways. Probably the most often type of escape is the world of pleasure. Sports arenas, movie houses (even with the movies available right at home

on the television) and gambling casinos (also now found at many horse racing tracks) are filled to capacity most nights and some days. Even many churches have replaced worship with entertainment, or added entertainment to it. Now. instead of telling children Bible stories, often movies are shown on the subject. Adult entertainment in various forms is found in many churches today. Even the sermons are often more entertaining than instructive. "Seeker friendly" churches are growing in number at an unbelievable pace.

To have true rest for your soul you need to "stand ve in the ways." Peace for your soul is only temporary at best when found in places that deny the way of the Lord. How can a preacher give peace of mind to a dying individual if he is not sure Heaven is real? How can he lead an individual to peace of the soul if he denies the reality of eternal punishment in Hell? How can we share the peace and rest promised by our Lord Jesus Christ if we do not believe He is the only way to the Father?

To have true rest for your soul you must see the old paths. The only way you can see this is in the lives of believers. You

may think you have true peace for your soul but you may be disappointed when it comes to your final day on earth and you have accepted the ways of the world as being true to the Lord. Israel in the days of Jeremiah and throughout their history wanted to serve Jehovah God their way. This included worshipping idols along with the True God.

To have true rest for your soul you must ask for the old paths. This is not popular today. The cry today is we must compromise with the world to win those of the world to Christ and to have larger numbers in our churches. It is true, as is pointed our again and again, that we cannot return to the old paths. But it is not true that we cannot renew the old paths. Not everything must be the same as it was a hundred or more years ago. We need not give up our modern conveniences in our homes or even in our meetinghouses. We need not go back to driving a horse and buggy.

Some of the old paths are within the area of personal convictions. We feel it is sad that we have replaced some traditional practices with practices that may lead to immodesty. While these

personal convictions are not essential to salvation they are helps to us along the way.

Then to have rest for your souls you must walk therein. But all too many, like the Israelites, say, "We will not walk therein." "No one can tell me what I must do," is a popular quotation in the modern church. This is partly true. But God, in His Word, has given us directions to follow.

True peace for your souls is not found in following church rules and regulations. But by humbly submitting to the Lord Jesus Christ, coming to Him and receiving the Holy Spirit to be your guide. If you truly do this, obedience will not be a trial but a joy! God will be the final judge as to who has the true rest for their souls. Ignorance is not the same as rebellion but both are dangerous. Let us seek true rest for our souls in Christ.

Brother James M. Hite 816 E. Birth St. Palmyra, PA 17078-2704

THREE VIEWS OF THE CHRISTIAN AND WAR

1. Pacifism: This starts with the premise that all war is wrong. War is the worst scourge of mankind! It has caused more suffering and more violent death than any other scourge!

Think of the lives that have been disrupted. There would be millions of individual stories.

Pacifism claims war never settles anything! We say that the Civil War freed the slaves, but the blacks were mistreated until the social conscience was aroused about a hundred years later. Great Britain freed their slaves before our Civil War; buying them from their masters and

setting them free. Expensive, yes, but not as costly as four years of civil war.

Mankind's greatest ambition is to abolish war, and we are making progress towards that goal. The League of Nations and now the United Nations prove this.

What do we do? We need to apply political pressure! We need to push for disarmament. If all the nations disarm they cannot fight. We need to set the example.

2. Militarism: War is a necessary evil. We need to defend our country. If we disarm other na-

tions would soon destroy us. Our founding fathers gave us a great nation by means of the Revolutionary War. Washington, Franklin and Jefferson were all God fearing men and they fought for freedom.

God commanded war in the Old Testament. He ordered Joshua to drive out – exterminate the inhabitants of Canaan. Saul was rejected as king because he refused to totally destroy the Amalekites.

3. Non-resistance: War is not always wrong. War does indeed decide some things. There was war in Heaven to decide who would rule there – God or Satan. Rev. 12:7

The problem is who we fight for. In the World War an American who fought for Germany would have been a traitor. Some years ago Iraq and Iran were at war. Americans did not fight there because their nation was not involved.

In the Old Covenant – Testament God was dealing with a nation (Israel). He commanded them to fight for the national good. In the New Covenant God is working with a group called out of every nation (the church). Our kingdom is not of this world. If it were then would we fight. (John

18:36) We do fight for our kingdom. II Cor. 10:3-4, "For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)"

The nation in which we happen to reside is not our home country. We are ambassadors for Christ here. (II Cor. 5:20) We are offering citizenship in our kingdom (Heaven) to those who will give their allegiance to our king.

How does a person act who is living in a foreign country?

A. He will obey the laws as far as they do not cause him to disobey his own. (In Jamaica we drove on the left side of the road.)

B. He will pay his taxes even if he does not approve of the use made of them.

C. He is not subject to the draft nor does he accept military service in the nation in which he resides. Brother Johannes Nass, an early Brethren minister in Germany, was encouraged to join the king's bodyguard. The recruiters hung him up by his thumbs and big toes but he still refused. Finally they took him to the king who asked why he re-

fused to serve. Nass replied, "I would, but I have already accepted service for a greater king."

King Frederick bristled. "Who is the greater king than I," he demanded. "The Lord Jesus Christ," replied Bro. Nass. King Frederick dismissed him.

There are two ways in which a person may lose his citizenship in the United States. One is to serve in the military of another nation. In the Second World War England was at war with Germany about fifteen months before America joined them. During this period a number of young American pilots joined the Royal Canadian Air Force and fought in the Battle of Britain. America approved their action, but they lost their American citizenship. It was finally restored by a special act of congress.

D. A person residing in a foreign country does not try to control that country. He does not vote or accept public office in the country in which he resides. This would also cost him his American citizenship.

Some years after the Second World War, the communist party in Italy made a serious effort to take over Italy by vote. The election appeared close.

The pope appealed to the people to vote against the communists.

In America there was a considerable number of Italians who had obtained American citizenship but Italy still recognized them as Italian citizens because they were born there. The American president urged them to return to Italy to vote. A number did only to discover that by American law anyone who voted in a foreign country lost their American citizenship. It was restored by a special act of congress. (The communists lost the election by a narrow margin.)

The principle of our citizenship being in Heaven has been recognized. During the Civil War a group of young men from Upper Conewago were drafted. Elder Brown went with them to appeal to Governor Curtain. Bro. Brown explained our non-resistant position. Governor Curtain replied, "I understand your objection to fighting but we elected Lincoln and he got us into the war. Now we must support him."

Bro. Brown replied, "It's not fair to say that we elected him because the Brethren always taught against voting because we are not a part of this world system." Governor Curtain recognized the validity of the reasoning. His decision: those who voted should go into the army; those who had refused to vote could go home. My grandfather was one or those who went home. Governor Curtain felt that when we vote for a person we are responsible to support his decisions.

God controls the nations. Rom. 13:1 says, "The powers that be are ordained of God." Daniel makes it even plainer. (Daniel 4:32) Nebuchadnezzar was to eat grass as oxen "until thou know that the Most High ruleth in the kingdom of men and giveth it to whom He will."

I feel that when we try to control the world we are attempting to take over God's job and are likely to neglect what God told us to do which is to teach all people all things that God commanded, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

We cannot know what God wants the world to be like at His second coming but we must remember that Christ is returning to overthrow all existing governments and to establish His own. This will establish world peace.

In short Pacifism and militarism make the same mistake of assuming that this world is our home and we (Christians) must control it. Their only difference is how we should control it.

Charles Lehigh 2390 Grandview Rd. Hanover, PA 17331

OSMOSIS OR METAMORPHOSIS

Paul D. Ayres

Now osmosis is a process of assimilation Of thoughts and ideas from another source Now depending on the source and integrity Our lives can become much better or worse

Be careful of the Spirit when approaching For if 'Spiritual Life' is what's intended It goes deeper than the spirit of osmosis Leaving so much in life that's unattended Osmosis can so easily become a dielectric To the moving current of the Holy Spirit They wander through life blind and weak Religious but not empowered by His Spirit

Does the absence of His power disturb you? Loss of Spiritual substance, with vitality Do you hunger for His Presence 'n security? Divine metamorphosis will bring you reality

Now am I an osmosis type Sunday Christian With man's standard of what one should be Sensing failure in so much of my efforts And from certain things I long to be free

Or is New Life springing from metamorphose Does God's Word really challenge my spirit? Metamorphose changes our nature, character Deep within from the soul speaks His Spirit

Divine Metamorphose changes our personality Prestige no longer of any special importance Just to share Christ in gracious humility Watch their eyes light up in His Presence

Oh! To be a metamorphose type of Christian Christ reigning from the heart of my life And to be drawn to the Life Blood of my Savior Letting His love and mercy fill their life

Free from the chains of the carnal nature
The guilt and shame of the past wiped out
Feeling clean and whole in God's Presence
Healed and rejoicing in a glorious New Day

CONSCIENCE, ALONE, IS NOT A SAFE GUIDE

J. F. Marks

As we view the entire life of the apostle Paul, we can see that conscience alone is no safe. guide. Paul in his early life was trying to destroy the Christian faith. His conscience was clear, in his sight; he was doing that which was right in the sight of God. A stroke from heaven changed his conscience. In this day in which we are living there are many things to detract us from doing what is right. God through his word gives us much warning that we should not become deceived through the deceitfulness of sin. All can have a pure conscience. After the apostle Paul received a pure conscience, I believe he fully appreciated its great value and blessina.

In his writings he mentioned about conscience different times. "And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men." Acts 24:16. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost." Rom. 9:1. "Wherefore ye must needs be subject, not only for wrath, but also for conscience

sake." Rom. 13:5. "Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences." II Cor. 5:11. "Holding the mystery of the faith in a pure conscience." I Tim. 3:9.

Many will be disappointed in the day of judgment because of deceitfulness of a seared conscience. Many think of security in Christ and are turning away from and disobedient to, the holy commandments as delivered by Christ and the Apostles. I am often made to think, Are we alert and watchful enough? Let us be steadfast in Christ through His gospel.

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. 9:14. "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 10:22.

It seems in our day most people do not want the close

walk with Jesus, and are very hard to be convinced of its necessity. What is required to have the full assurance which comes after cleaning? "Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ." I Pet. 3:16.

Christ said that his kingdom is not of this world. We are commanded to come out from among the world. Yet people will go back into the kingdom of the world. If people's conduct does conflict with the gospel commandments it is certain that they do not have a pure conscience. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith. giving heed to seducing spirits. and doctrines of devils: speaking lies in hypocrisy; having their conscience seared with a hot iron." I Tim. 5:1-2.

How sad to think how people

will give heed to seducing spirits and the doctrine of this world. We can see the results of envy and hatred, the opposite of love the fulfillment of the law of God. Let us not forget God's word, our safe guide. Many through their conscience will be disappointed in the day of judgment. Let us never forget, conscience of itself is no safe guide. We are living in a day of many influences and much seared conscience.

"With all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved, and for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." II Thess. 2:10-12.

Selected from the August 1, 1948 issue of the Bible Monitor

ALL THAT GLITTERS IS NOT GOLD

"How is the gold become dim!" Lamentations 4:1

We need to be careful. Most of what passes for Christianity nowadays is far from it. People who call themselves Christians have all kinds of beliefs. Some do not believe that Jesus is part of the Godhead. Some do not believe that Jesus rose from the dead. Some do not feel that ordinances such as baptism, communion, the anointing, and even marriage are necessary. Yet, it seems in today's economy you can believe just about anything and still be a Christian. Jesus tells us in Matthew 7:6 "Give not that which is holy unto the dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and rend you."

God is not the author of confusion. Christians cannot believe opposite things. One is going to be wrong. We need to be careful of those who teach, "That was for another time or another place," or "this is not necessary." Obedience is necessary. Jesus gave His life that we may live. Our deeds are done, not to earn salvation, but to bring honor and glory unto God.

Many television and radio evangelists have a good message, as far as they go, but what are their alliances? Who do they fellowship with and what do they believe personally? We must be careful who we openly admire and emulate.

People must understand that the purpose of a Christian is to bring honor and glory to God. We do this, not only by what we say, but by how we live and with whom we associate. It is one thing to talk to and pray with people who do not know Jesus, but we must make our position clear to those who claim to be Christians but do not manifest any of the fruits of the Spirit. We are not to judge, but we must enlighten people to the truth of God's Word.

Most of what passes for Christian literature today is mediocre at best. Does it edify? Does it glorify God? Does it reinforce and magnify the teaching of the Holy Bible? Or, does it edify and satisfy the flesh? You cannot go wrong with the King James Bible, but you need to take heed to the permissive age in which we live which has dismissed morality for moral depravity. Many things today which the scriptures have soundly condemned have become "normal" or "alternative" behavior.

We have recently ruled as a church to allow those of like, precious faith in our pulpits. Let us do so, but let us be careful. The Athenians in Acts 17 "...spent their time in nothing else, but either to tell, or to hear some new thing." (Verse 21)

Our desire, as well as those who preach for us, should be to "tell the old, old story of Jesus and His Love." What should we say to those whose desire is for

the new things? "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (Hebrews 2:1) "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk

therein, and ye shall find rest for your souls." (Jeremiah 6:16)

Remember, all that glitters is not gold. Not all food nourishes the body. Not all words are the Word of Life.

Brother Lynn H. Miller

BIBLE STORY

JACOB IS CHEATED Rudy Cover Gen. 29:1-30

Jacob went from Bethel where he had seen the ladder that reached unto heaven and continued on toward the city of Haran. He was searching for the home of his uncle Laban, his mother's brother. As he came near the city he came to a well covered with a large stone. There were flocks of sheep lying around waiting to be watered. The shepherds who were with the sheep were waiting till all the flocks were gathered together. The stone was large and heavy and it took several men to roll the stone off the well. Jacob asked the shepherds if they knew his uncle Laban and they said that they did, that he was well and prosperous, and that Rachel, the daughter of Laban, was just now coming to water a

flock of sheep belonging to her father. It was an honor in those days for young women to care for sheep. It makes me think of the Navajo girls at the Torreon Mission who take the sheep out in the morning and stay with them all day, guiding them to the best pasture and protecting them against wild animals. Jacob, with the help of the other men, rolled the great stone from the well and then he gave water to Rachel's sheep.

When Jacob met Rachel he kissed her and told her he was related to her and she ran and told her father, Laban. After Jacob lived with Laban a month Laban said, "Because you are my relative you shouldn't work for me without pay. What shall your wages be?"

During this time Jacob fell in love with Rachel and replied, "I will serve you seven years for Rachel, your younger daughter."

Jacob worked for Laban seven years and because he loved Rachel it seemed to him but a few days. And Jacob said to Laban, "Give me my wife for I have completed my time."

So Laban gathered the people together and made a great feast. When they were married the bride had a veil over her face, as the custom was, and the next morning Jacob found that Laban had given him Leah,

his oldest daughter first, but if he wanted Rachel too, he must finish the week of marriage celebration and then Laban would give Jacob Rachel if he promised to work another seven years.

Jacob could see he was up against a hard bargainer but he loved Rachel so much that he gave Laban his promise. So Jacob ended up with two wives instead of one.

Selected from the July 1, 1974 issue of the Bible Monitor

OBITUARY

BETTY L. MILLER

Betty L. (Bowser) Miller, born May 25, 1925 on a farm south of New Lebanon, Ohio, was the first child of Harlan Lee and Zelma (Bowman) Bowser. She passed away unexpectedly in the early morning hours of March 10, 2008 at Good Samaritan Hospital, Dayton, Ohio.

Her childhood years were spent on several farms in the New Lebanon and Farmersville communities. Betty grew up in a close-knit extended family that shared the struggles of life with love and laughter during The Great Depression. There was seldom a time in her childhood that there was not a grandma, an aunt, or an uncle sharing life in their household. In this setting she grew to value the simple pleasure of working together and relaxing over a meal with family. To a remarkable degree, Betty kept the ability to thoroughly appreciate and live in the present moment. She found joy in simple things and time spent with her often turned into a memorable occasion. Betty eagerly looked forward to visits from her family and

delighted in their company.

After graduating from Farmersville High School, Betty worked for NCR in Dayton for several years. On December 31, 1947, Betty and Willard E. Miller were married by Brother Irvin Eikenberry at the Eikenberry home in the Upper Twin District. They began their life together farming in the Bear Creek area and in 1960 relocated to their farm northwest of Brookville, Ohio.

Feeling the need of a closer walk with God, Betty was baptized on a beautiful warm day, November 14, 1965 by Brother Samuel Garver into The Old German Baptist Brethren Church. She treasured close fellowship and experienced many special memories in the Wolf Creek congregation.

After Willard's retirement, they enjoyed serving others in various ways. They shared many enjoyable hours traveling in National Parks and spending time with family members while traveling. After Willard's death, Betty continued to make numerous trips to California and Indiana.

She was preceded in death by her husband Willard E. Miller on October 12, 1989, her parents and three brothers – Robert 'Bob', Glenn 'Bill', and James 'Sam' Bowser.

Betty is survived by her two sons and their wives: Randy and Sara, Bill and Marilyn, and four grandchildren, Neal, Leanne, Jonathan, and James. She also leaves one brother, Dale Bowser and his wife Bonnie, two sisters-in-law, Elizabeth Bowser and Dyna Bowser, and a number of nephews, nieces, cousins and friends.

The funeral service was held at the Wolf Creek meetinghouse on March 14, 2008. Bro. Gary Denlinger opened and Bro. Glenn Mohler gave the message. Burial was in Trissel Cemetery with Bro. Michael Miller conducting the service.

NEWS ITEMS

NOTICE

Those wishing to donate to the African Mission Board should send their donations to the Secretary, Bro. Jeremiah Johnson, 1773 North 136th Avenue, Hart, Michigan 49420. Your continuing support of the work is much appreciated.

DALLAS CENTER, IOWA

The Dallas Center Congregation will be having revival meetings, August 10 through 17, 2008. Bro. Wes Miller from Quinter, Kansas will be the speaker. Lovefeast will be the evening of August 16. All are welcome to attend and pray for revival from God.

Sister Laura Hawbaker, Cor.

QUINTER, KANSAS

The Quinter Congregation plans to hold revival meetings beginning Sunday, August 17 and continuing through Sunday, August 24. Bro. Paul Skiles of the Juniper Hills Congregation will be our evangelist. We are planning a Love Feast Saturday evening, August 23. All are invited to come throughout the week to share in the fellowship of believers and be challenged with us to grow in our walk with Christ. Please pray with us for a time of renewal and growth.

Sister Ruthie Clark, Cor.

CORNERSTONE, OHIO

The Lord willing, the CornerStone Congregation is looking forward to Tent Revival Meetings on August 24 through 31, 2008. Guest Speaker will be Bro. Fred Pifer from Dallas Center, Iowa. Services will be as follows:

Sundays: 9:30 A.M. Sunday School

10:30 A.M. Preaching Service

Noon- Lunch will be provided

6:30 P.M. Evening Service

Weekdays: 7:30 P.M. (Monday - Saturday)

Everyone is welcome to attend these services.

Sister Ruth Speicher, Cor.

THANK YOU

We want to thank each of you for the cards and letters we received as we reached our sixtieth wedding anniversary. Each one was especially appreciated and it was a joy to sit together and read them. Thank you and God bless.

Brother Paul and Sister Dorothy Nell

ADULT SUNDAY SCHOOL LESSONS FOR SEPTEMBER 2008

- Sept. 7 Cynical Brothers Provoke Clandestine Appearance Midst Confusion and Fear – John 7:1-24
- 1. Who were Jesus' brethren and why did they not believe in Him?
- 2. Examine the idea of the world hating Jesus. Was it prevalent only as He walked here or do the feelings exist towards His followers today?
- Sept 14 Hot Topic: Who is Jesus and What Does He Mean John 7:25-36
- Expound on the question in the latter part of verse 26. If the rulers knew, why was their desire to kill Him?
- 2. Why was it so important then as well as today to know who sent Jesus?
- Sept. 21 Thirsty Crowd Speculates, Aggravated Authorities Debate – John 7:37-53
- 1. Compare the thirst of that day to the thirst of today.

2. Apparently Jesus captivated those that were to capture Him as they said "Never man spake like this man." Does Jesus captivate in similar manner today?

Sept. 28 - Darkness Condemns, Light Reveals - John 8:1-11

- 1. Why did Jesus turn away from and ignore the scribes and Pharisees after He challenged them?
- 2. What is the lesson to learn concerning sin in verse 11?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR SEPTEMBER 2008

- Sept. 7 Our Heavenly Home Matt. 6:19-21, Luke 10:17-20, John 14:1-6, Rev. 21:1-27
- 1. How can we lay up treasure in a place that we have no access to at the present time?
- 2. Why was it more important to have their names written in Heaven than to have spirits in subjection to them? Do we possess similar powers today or was this power available only to the seventy?
- Sept. 14 Our Rebellion Deut. 9:24, I Sam. 15:22-23, Isa 65:2-5, Phil. 3:16-21, Rom. 10:1-13
- 1. Is there a chance that we can become "holier than thou"? How do we guard against it?

2. God is merciful and just. He had a program to cover disobedience with sacrifice. Jesus paid the price to cover our sin so why is it important to avoid sin and rebellion if the price has already been paid?

Sept. 21 – Our Spiritual Growth – II Cor. 9:6-11, Eph. 4:14-16, I Thess. 3:11-13, Heb. 6:1-6, II Peter 1:6-9, 3:18

- Explain how spiritual growth will prepare and combat against being tossed to and fro and carried about with every wind of doctrine.
- 2. How do we go about increasing and abounding in love one toward another?

Sept. 28 – Our Earnestness – Deut. 6:1-12, Psa. 119:1-16, Pro. 3:1-13, Phil. 3:13-15

- 1. How can prosperity reduce the effectiveness of earnestness?
- 2. Explain how earnestness plays a role in finding wisdom and getting understanding.

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BIBLE MONITOR

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SEPTEMBER, 2008

NO. 9

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

WHEN JESUS CAME

When Jesus, our great Master, came, To teach us in his Father's name, In ev'ry act, in ev'ry tho't, He lived the precepts which He taught.

So let our lips and lives express
The holy Gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine.

Thus shall we best proclaim abroad The honors of our Savior God, When His salvation reigns within, And grace subdues the pow'r of sin.

Our flesh and sense must be denied, Ambition, envy, lust, and pride; While justice, temp'rance, truth, and love Our inward piety approve.

Isaac Watts

DO YOU KEEP YOUR PROMISES?

Promises are easily made but harder to fulfill. Promises contain any number of words; words that can trip over our tongues very lightly or can be written with ease, but these promises demand a much more concentrated effort to keep.

Promises are all around us, especially in an election year. How do we handle these promises? For the most part we ignore them, since we are convinced that these promises are made solely to entice the unwary to cast their vote for this man. Other promises are made which are impossible of fulfillment even with the best of intentions.

Other promises are made through advertising. Advertisements are spread by various forms of media, hawking the latest, best and greatest product ever offered. Advertising can be helpful in locating a certain product that we may need. Too often advertising contains claims that are impossible to fulfill. Often advertising uses images that are immodest and deceptive to allure customers. Advertisements promise that to own the product being advertised will make a person wealthy, intelligent, and powerful or a real leader in his crowd.

The Bible also contains a large number of promises. The promises made there are often called by other names: vows, covenants, or even prophecies. God has made a large number of promises to believers. His promises often must be taken on faith. Their fulfillment is not al-

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ways instantaneous so faith is necessary. Waiting and patience are well developed by God's promises. Without His promises, our lives would be empty with nothing to engage our hope.

God's promises cover many areas of our lives. His promises can be so taken for granted that we do not realize we are using His promise. He has promised that we can access Him. Our access is not through another person or a sacrifice, but only through Jesus Christ. We often use His promise that Christ is our Advocate before the Father.

He loved the world so much that He gave His Son so those in the world who would exercise their faith in Him would have eternal life. When Jesus returned to the Father, the Father sent His Spirit to dwell within believers. This was a great promise fulfilled.

Because of our relationship with our Heavenly father, we have our names written in the Lamb's Book of Life and become a part of His Kingdom. These and many more are the promises that God has made to us. We need not fear that He will break these promises; He is not a politician or an advertising agent. He is God.

God has given us a wonderful group of promises. We fully expect Him to keep them. Can He expect us to keep the promises we have made to Him? There are various promises, sometimes called vows or covenants, we have made to Him. Are we as serious about our promises to Him as He is about the promises He has made to us?

To be serious about our promises to Him, we must also be careful about the promises that we make to other people, whether of the household of faith or not. We cannot be accounted as faithful to God when we are not careful about our everyday business and personal relationships. As we build relationships, we must keep our promises and maintain our part of the relationship.

In an age when marriage vows have become disposable in the minds and hearts of many couples, we must make every effort to keep that promise. The promises made on that wedding day are serious and lifelong. They are not variable depending upon our feelings, circumstances, or hardships. If marriage vows were treated as seriously as they deserve there

would probably be fewer marriages and a lot fewer divorces.

We must be scrupulous in our business dealings. If necessary we must accept a loss rather than break a promise or harm another person's business. If we cannot be trusted in our material dealings why would anyone want to trust us concerning Spiritual things?

There are a number of promises or vows that we make as we enter the Church. We make promises to God as well as to fellow believers. We vow to be faithful and to uphold the teachings of the Church. When officials are called to their respective offices they are asked to vow faithfulness in that office. It is a serious matter to ignore or break these vows. The wise man counsels that it is better to not make vows than to make vows and fail to keep them, whether to man, the Church or to God.

Do you keep your promises?

M.C.Cook

LIFE AND DEATH

Part Five

The First Death

A birth is a great cause for rejoicing when the parents and medical staff hear that first cry or wail. It means the baby is breathing. The infant had life before because there had been a heartbeat, energetic kicking, and even sometimes hiccoughing in the womb, but now there is an independent being with life of its own.

God breathed into Adam's nostrils the breath of life, and man had everything he needed to live forever. The world was his with access to everything, even

a tree called the Tree of Life. There was one DO NOT EAT. It was not called The Tree of Death, but had the ambiguous name of The Tree of the Knowledge of Good and Evil. The LORD God told Adam the consequence of eating the fruit of that one tree was "thou shalt surely die."

Life and death powers imparted to two specific trees. Were they perhaps the only vegetation that did not have their seed within themselves? The Tree of Life appears to be a forever tree, barred from Adam after The Fall, located today in the

midst of the paradise of God, and to be for the healing of the nations.

The results of eating of The Tree of the Knowledge of Good and Evil brought death. Not immediate death, but a dying process, a curse to the soil and weather, a pain in child bearing, frustration in toil, and strained relationships. No longer would Adam and all mankind live forever in complete peace and unity.

For the past 6000 years man has lived and died. Antediluvian life spans were hundreds of years, the patriarchal life expectancy moved down to just over one hundred years, and Moses (who lived one hundred

and twenty years) said in Psalm 90 that man's days were three score years and ten. That has verv accurately been the life span since the kings of Israel. Floods, famine, disease, earthquakes, and bad decisions may bring death before age seventy. Good health practices, medical science, and wise decisions can add to that double digit figure, but no one can add seventy vears to the day of his birth and know the day of his decease. No man knows when he is going to die, nor how. Most of us live today like there will always be a tomorrow, and we are grieved when we are given a terminal diagnosis, whether quite young or after eighty years of life.

Afraid? Of What?

By E. H. Hamilton
To feel the spirit's glad release?
To pass from pain to perfect peace,
The strife and strain of life to cease?
Afraid—of that?
Afraid to see the Savior's face
To hear His welcome, and to trace
The glory gleam from wounds of Grace?
Afraid—of that?
Afraid? Of What?
A flash, a crash, a pierced heart;
Darkness, light, O heaven's art!
A sound of His a counterpart!
Afraid—of that?

Afraid? Of what?
To enter into Heaven's rest,
And yet to serve the Master blest,
From service good to service best?
Afraid—of that?

Yes, we are afraid of dying if not of death. It is an unknown area that is often associated with pain, dependence, and loneliness. And always, always (unless sadly among the homeless or those without family) there is someone left behind. The old must die and the young might die. Even with that knowledge, a marriage relationship that has made it through fifty or sixty vears is not easily broken when severed with death. Death is an enemy at any age. It can seem a release when the dying process has been long and painful, but that only moves the enemy to the process of the disease. Death is the last enemy to be overcome. Jesus is the Prince of Life and the Bread of Life.

There are few absolute predictions in life, but one of them is that you and I will die before the next hundred years unless Christ returns. But not all have died. Three men are mentioned in the Old Testament that did not have a natural death: Enoch, Elijah, and Moses.

We read that Enoch walked with God, and was not found because God took him. The writer of Hebrews says Enoch was translated by faith that he should not see death. Again the statement "and he was not found." There were no physical remains; he left this earth both in spirit and in body.

We aren't told in the pages of Scripture whether Enoch knew beforehand of his translation, but Elijah – along with Elisha and the fifty prophets - knew the very day when his departure would be. Can you imagine knowing with a certainty that today was the day? No pain, no terror, just a fiery chariot, horses of fire, and a whirlwind? No loneliness in those left behind because Elisha filled the void doubly. Again no body was found though they searched for it for three days. Elijah had gone from this earth in body and spirit.

Moses' death and burial are an enigma. He was buried by God in a physical place which appears to be here on earth, the devil and Michael the archangel disputed over the body of Moses (years later?), and Moses shows up at Jesus' transfiguration with Elijah. Was Moses' "burial" really a translation? And where are (have been/will be) the physical bodies of Moses, Elijah, and Enoch since their departure until the final resurrection?

Although these three men had special "earth departing" experiences, not all the faithful were granted such. John the Baptist was beheaded before age forty though he was the greatest born of women. Abel's faith in offering a more excellent sacrifice did not delay an early death at the hand of Cain, but did give him a place in the faith chapter. My faith does not quarantee long life and neither do good genes, total health care, or enough money to buy the best medical care.

Death to the redeemed means that the Spirit finds an immediate release from the earthly body and is with Jesus in a place that is good and wonderful. Paradise? Heaven? I don't think the place immediately after death is the final resting place of the Spirit because there has not been the final resurrection. It surely must be a glorious

place and far better than the best this earth can offer. It is definitely in the presence of Jesus. Forever and ever!

Part Six

The Second Death

The second death is all that is wicked and awful. It is condemnation, rejection, darkness, cursing, loneliness, confusion, all that is evil, sinful and fearful, and all the wrath of God.

Seven times Jesus describes the final destination of the bad, those without a wedding garment, those that should be in the Kingdom (but are not), those that offend and do iniquity, the wicked, those appointed with the portion of the hypocrites, the unprofitable servants, and those He knows not. They are cast into outer darkness where there is weeping, wailing, and gnashing of teeth, and into a furnace of fire.

It took death of the Son of God, in the flesh, to save me from the second death. The division of labor given by God to the Son and the Holy Spirit can be confusing and sometimes muddled, but God especially gave the assignment of overcoming evil, redeeming the human race and destroying death

to Jesus. The blood of Jesus given in death - cleanses from sin, gives me peace with God, justifies me and redeems me eternally. His death on the cross redeemed me from the curse of the law. His resurrection from the dead delivers from wrath to come and from this present evil world. It is the very death of Jesus that destroys the devil who holds the power of death. Hebrews 2:15 says that Jesus' death delivers me from the fear of death and the bondage of that fear. The work of Jesus in overcoming death began with His death and resurrection. It is going on now and will be completed at some future time. Those that overcome will not be hurt by the second death. Victory will be final!

Those who have a part of the first resurrection shall be priests of God and of Christ, shall reign with him a thousand years, are blessed and holy, and are not affected by the power of the second death. The second death is reserved for the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars. Death (the first death) and hell will be cast into the lake of fire which burneth with fire and brimstone. This is the second death.

O death where is thy sting? O grave, where is thy victory? Death still stings and the graves still hold. There will be a time when death will be defeated and the graves of the righteous will be opened and empty. Even so, come, Lord Jesus.

Sister Mary Sue Moss Dallas Center, Iowa

WHEN HOPE DIES

I spend time and energy hoping for certain good things to happen. In one phase of my life, while discouraged, I decided it was better not to hope than to hope and be disappointed. Today, I know it is better to hope because I have learned how to cope with the disappointment.

Whey my hopes do become reality, it is usually not exactly what I want; it turns out to be better! God is very good at giving gifts. Through prayer and meditation, I am learning how to receive them, and how to discern when they might come.

It is not a good thing for a

person to receive everything they hope for, just as it is not good for a child to have everything they want. I would become very self-centered if God were in the business of giving me everything I wanted.

I can easily celebrate when I get what I want. I do not always respond the way I want to when disappointments come. I respond better in recent years than I used to.

Before that change could come, I had to hope for something huge and know that I could still thrive if I did not get it. I had to feel crushed and know that God could mend me; that I could be happy again. I had to learn to have faith that God is as powerful and loving as He says He is. The difficulty of having that kind of faith brought tears.

God rewards faith, but He does not always give me what I want.

I hoped all my life that my dad would overcome his alcohol addiction and be able to relate with me frequently and at a deeper level; that I could get close to his heart. It never happened. I am thankful that I learned to handle disappointments better prior to this event.

I realize now that having hope

helped me relate with my dad over the years with a good attitude.

When he lay dying in a hospital bed and very restless, I stood at his bedside for twenty minutes and held his hand while praying for some rest for him. I also prayed for a sign that he was at peace with God. He slept peacefully while I prayed. The session ended with a technician coming to give Dad a breathing treatment.

Dad was hours from death when this event took place, but I could not deny the peace I felt. My hope of being close to his heart was dying along with his physical body. I was losing someone precious to me, along with my dream, but it was okay; I was okay. It felt very strange.

I hoped for something huge for many years, something that my soul craved; I risked and lost. Or did I?

How can I say I lost when peace came like a flood into my soul? I did not get what I wanted, but God gave me something I needed. Through tears, I let go of what I had hoped for all my life and felt calm.

When hope dies, peace fills the void through acceptance, if we let it.

Sister Deena Andrews

AWAKE

The spirit world is something that few Dunkards truly understand. Unfortunately, some are delving into it in an unhealthy way. If the spirit pricks your heart as you REREAD the previous sentence, please examine your lifestyle and involvements in all areas of your life.

Especially examine health related activities and practices, areas of entertainment, music, reading material, movies, types and usage of meditation, wall hangings, art, artifacts, theater, and martial arts. Yes, that is covering a lot of areas and by all means is not complete. There are other areas to be scrutinized as well.

No. there is not a demon hiding behind every bush. You can rest assured that all the areas mentioned here are not necessarily ravaged by evil (although certain ones are), but areas to beware of and to be on guard for, as they can be quite productive to the adversary. The areas mentioned, among others can be and some often are fertile breeding grounds for Satan, allowing him to unknowingly get a foothold in a believer's life. It is possible to allow demons to enter and possess, without an awareness that they are present. Please examine all areas that you have any discomfort with or questions about.

If you are truly seeking God and His will, the Spirit will give you insight into questionable practices. There are few gray areas. If something is not uplifting in a God centered Spirit filled direction, it may be degrading and leading you away from God. If you are uncomfortable in any area, seek the direction of the Holy Spirit and communicate with staunch spirit filled leaders in the church.

Fortunately there seems to be an awakening and a thirst to better understand the spirit world and to address it in a healthy spirit filled way. The demon world is alive and well in America and throughout the world today. We serve the God of Heaven. Demons cannot cope with the shed blood of Jesus. There is hope and help available to anyone that is possessed. Luke 10:17-20.

This article is written in hopes of awakening more of our people to the necessity of being a spirit filled warrior of Christ, as well as expose forces of evil that many people are blind to.

Some that get involved in spiritual warfare and combat of evil forces are quick to say that Satan will attack relentlessly. Certainly he will! Unfortunately some try to blame their problems on engaging the enemy when in reality he is exposing sins that have not been dealt with. In that case they simply cannot handle the savage attacks that he will administer.

As long as you are "defense only", you are not much of a threat to his store-house of lost souls and ugly outreaches. When you unleash an offensive you are entering his domain, trying to take his possessions, his captives, or hinder his effectiveness, in his war against believers. That makes you a real threat! Only the power of God and a CLEAN LIFESTYLE will allow you to do this. The lukewarm Christian who tries to engage the enemy cannot stand up to the pressure that will be returned. The lukewarm Christian will either bail out (turn tail and run with his tail between his legs) or do what God desires. Report for duty to the almighty powers of heaven, repent, and move forward in power and might with abilities to defeat the

foe. God will supply every need for the one that dedicates to this cause.

If there is sin harbored, naturally Satan will expose that and it will give him power within that person to render him ineffective, inefficient, and harmless. He will leave them as a soldier stripped of his armor, his weapons and vulnerable to the forces of darkness. Any Christian trying to enter Satan's domain that is harboring sin will be scoffed at, ridiculed, and he will "sift you as wheat". (Luke 22:31) He will laugh and say how do you expect to move against me and my mighty army when I control a portion of you. The same Jesus that prayed for Peter, Luke 22:32, is our protector.

If you harbor sin and are unwilling to forsake it, forget about the offensive as all your efforts will be spent in defense. Defense is important and necessary but to take and control ground a Christian must move forward in battle, as well as withstand the attacks of Satan.

Awake! Tell the glad story! Rescue the perishing! Set the captives free!

Brother Roger Swihart

A JOURNEY IN FAITH

Read John 4:45-53

Jesus' fame is such that wherever He goes word of His coming has traveled before Him. His recent visit to Jerusalem during Passover, which included a cleansing of the temple as well as miracles that He performed, has all of Galilee eagerly anticipating His arrival. Many Galileans were in Jerusalem and were witnesses of all that He did. Perhaps Jesus is receiving something of a hero's welcome, being a fellow Galilean, and having stuck it to the authorities in Jerusalem. His miracles add to the aura that surrounds Him. Undoubtedly many are curious to see first-hand what Jesus may do now that He is back in Galilee.

One such man, a nobleman who lives in Capernaum, makes the twenty mile uphill trip to Cana to meet with Jesus. He has come on behalf of his son who is deathly ill with a fever. Presumably, as a nobleman, he has had access to the best medical care for his son. Yet his son's condition remains life threatening. Hearing that Jesus is coming to Cana he takes the only course of action left to him.

The task that he has given

himself is a considerable one. He must convince Jesus to return with him, a full day's travel, so that his son can be healed. Once he meets with Jesus he begins to implore, to beg Jesus to come with him so that his son may be healed. It is reasonable to assume that this is a dramatic moment with many eyes watching a desperate father plead for his son's life. They wait, curious to see what Jesus will do. Perhaps they expect some theatrical entertainment on Jesus' part that will heighten His reputation and give them all the more reason to be excited about Jesus.

Jesus' response was the last thing that any of them, including this nobleman pleading for his son's life, expected. "Except ye see signs and wonders, ye will not believe." It is not difficult to imagine a sudden uncomfortable and strained silence. Eyes that were eager to see now avert Jesus' gaze. Curiosity has been replaced with uneasiness, a tinge of guilt, and perhaps even resentment. After all who does Jesus think He is? How quickly pseudo spirituality is unmasked.

It is at this point that the fa-

ther is confronted with a difficult choice. He could feel hurt, insulted perhaps that his motives of love for his son are so harshly impugned. Yet, he chooses at this point to stand before Jesus alone with his cause. He does not shrink back into the crowd waiting to see if Jesus will vet give him reason to hope. No, his confession is still the same, "Sir, come down ere my child die." Only Jesus can save his son. He has no other options; nothing holds him back from his desperate dependence upon Jesus for the salvation of his son's life.

Standing apart from the crowd he now receives what no one else can. He receives the faith of Jesus. What Jesus offers him now is His complete assurance, "...your son lives." There is no spectacle, no grand and glorious promises, and no great deed this man must perform. It is the faith of Jesus alone that inspires confidence and incites trust. These are not words of universal truth that spoken by anyone else are just as full of meaning and power. They only have meaning and power because Jesus has spoken them. They are not some mantra that if repeated in the right fashion or often enough brings one en-

lightenment or union with God. These are not words simply to ponder for a time or words that faith must wrestle to the height and depths of believing in order to release their power. These are words that simply require a response that accepts them at face value. Their work has been done as soon as they were spoken. Here is where true faith must take its rest. Faith rests on who Jesus is and what Jesus says in order to apprehend what Jesus does. This man chooses to believe Jesus

It is also from here where faith can securely launch out through the storms of doubt and testing. Jesus had said, "Go thy way..." Without a further word, no longer needing to beg, this man headed home. It was a journey that would take him well into the next day. He did not have the comforting assurance of Jesus' presence with him each step and moment of the way. He only had Jesus' word to store in his heart. His only confirmation was his confidence in Jesus. There was plenty of opportunity for doubt to assail him on his homeward journey. The dark hours of the night tested his faith through any anxious thoughts for his son's well being. It is so

easy to believe at the beginning of a journey. Our cup of faith may be full with the excitement of a given moment. But the difficulties of the moments that follow blur our memory of those pristine beginnings and obscure the reality that our steps are carrying us closer to the fulfillment of our faith.

It is worthy to note that no one in the crowd went with him. No one's curiosity was so peeked that they were willing to invest the time and effort to see the results. Faith that depends on some miraculous deed that Jesus must do is easily skewered through with flaws. It is soon disappointed when Jesus fails to perform according to our expectations. It is unwilling to investigate fully to discover the truth.

Through testing the nobleman's faith is multiplied and becomes fruitful. Upon hearing the confirming word that his son had been healed he believed anew. A new depth of conviction could rest upon the foundation of his original trust in Jesus. The confirmation of God's faithfulness gave him opportunity to share what Jesus had done so that others believed as well.

There are many lessons for us to glean from this text in John.

As we make applications to our own lives it allows our story to be as of much value to ourselves. and others as what we have read about here. All of us can identify different times in our lives when we have faced desperate circumstances. It may not be a matter of our physical health such as the illness of this nobleman's son. Financial distresses, fractured relationships. poor decisions, and sinful choices can all weave a sense of desperation into our lives. Whether we are the most innocent of bystanders or the vilest of offenders our need is still the same. We need Jesus. Therefore, our distress becomes God's opportunity to reveal His character in the fabric of our lives.

Our journey to meet Jesus may be long or short. Desperation is not always born in a few moments but can be long in developing. Regardless, we eventually come begging for help attempting to convince Him of the desperation we face. Oft times we are only capable of imagining one possible solution to our crisis. Our narrow vision blinds us to the best solution God wants to offer us. It is at this point that we too often fail to persevere. We may shrink back from

the Lord as our own motives are scrutinized. Are we asking in faith or simply trying to manipulate God for our own selfish purposes? As often as not His silence deafens our willingness to hear. We must choose to stand forth from the crowd at this point, willing to play the fool before others, in order to receive what God intends for us.

It is at this point we begin to discover the sufficiency of Christ. Our need is more than just a change of circumstances. Our need is Him and Him alone. God is never in doubt about what is best for us. Nor is He ever in doubt about His ability to perform in us what is most needful for us. Our faith must be anchored firmly in the faithfulness of God. When it is we can cling tightly to all that He tells us.

Our journey home is both alike and different than the nobleman's. It is alike in that there are plenty of opportunities for doubts to assail us as we hold firmly and tenuously to the promises of God. It is different in that we do not need to journey alone or apart from Jesus. Through the presence of His Spirit we have opportunity for continued fellowship and communion with our Lord. We still long to see the

consummation of His faithfulness that strengthens and reassures our frail human heart. We do not see all the longings of our heart fulfilled. Our hearts must be taught godly desires. These desires will grow as we persevere though the disappointments and sufferings of this life. We discover that even in our trials that Jesus, "...is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us." Eph. 3:20

Finally, God always wants to use our faith to grow faith. Whether it is within us or in bringing others into a faith relationship with the Lord He takes our loaves and fishes and feeds others. The nobleman journeved alone to Cana to meet Jesus. Upon his return and through his confession of the faithfulness of God others came to believe in Jesus as well. It is the gracious faithfulness of Jesus that refills and overflows the cup of our faith in Him. We find ourselves not only renewed but given opportunities for our faith to grow, our dependence upon Him deepened, and our confidence strengthened.

Brother Phil Franklin

PURPOSE OF THE HARVEST

Howard J. Surbey

We are often reminded of our harvests and of the bountiful way in which God has blessed us. Too often we fail to think of the purpose of all this harvest. Why has God so blessed us? Have we been so deserving of it? Why was it allowed to mature? What reason did God have for blessing us?

God has given us the vegetation for our food and health. "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree vielding seed; to you it shall be for meat." Gen. 1:29. After the flood He also gave us beasts, fowl, and fish for our food and health. "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." Gen. 9:2-3.

Still I wonder why God has

given men all these blessings? "Thou are worthy, O Lord, to receive glory and honor and power: for thou hast created all things and for thy pleasure they are and were created." Rev. 4:11. Here the reason begins to dawn, God is pleased when the parts of His creation serve their purpose. Without the provisions God has made, man could not honor and glorify Him. Without the harvest man could not survive to serve Him.

"(Bring) every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him." Isa. 43:7. When the multitudes worshiped Christ on His entry into Jerusalem and some asked that He rebuke them; He told them that if those held their peace the stones would cry out. God will have worship, glory and honor from all ages and He rightly deserves more than He ever will receive.

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever." I Pet. 4:10-11.

Did you ever consider how far short of this scripture you are living day by day? The multitude of gifts that are showered upon us continually must make God wonder about when we are going to return them to Him. One way of returning to Him is to impart our blessings to others who need them. "In as much as ve have done it unto one of the least of these, my brethren, ye have done it unto me." It is required of us as we have received. Not only that much but also good stewards, caretakers. of the blessings that God has showered upon us. How many times a failure has been made by those taking care of the harvest, yes actually willfully destroying it for their own material gain, (to keep the price high).

God promised Abraham and the Children of Israel that He would be their God to bless them bountifully and protect them from all dangers if they only would be His people and serve Him. Sad to read over their history and

find how often and to what degree they disobey Him and even served other gods. Is our condition any better? As we look at our history over a period of years such as we read of them, can we boast of any better record? We still have just as faithful a promise from our Heavenly Father and we have the accounts of those multitudes in the past for our teachers. "If ve be Christ's, then are ye Abraham's seed, and heirs according to the promise." God is just as much concerned about us and His promises are just as sure for us as they were for the Children of Israel. However, God requires just as full hearted and faithful service of us, according to His instructions, as He did of those of the Old Testament age.

Now it depends on us whether or not the purpose of the harvest will be fulfilled or not. We should take warning from the degree and length of time that those have been punished under the first dispensation. "Of how much sorer (less) punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and

hath done despite unto the Spirit of grace?" Heb. 10:29.

The Jews were led astray by following their neighbors (the world) instead of God's words. Are the followers of Christ going

to be led astray by the same misunderstanding?

Selected from the September 15, 1948 issue of the Bible Monitor

PRAY FOR AFRICA

Acts 17:26-27, "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from EV-ERY ONE OF US:"

This scripture brings into sharp focus many things concerning the weakness of mankind, and the power of God. First of all, man is prejudiced toward those whom he does not know or understand, and he groups himself together with those of his own kind, excluding others. Those of other races he treats differently, often considering them substandard. This is man's way, but it is not God's way.

At one time man could not cross the great oceans, but today he has conquered all the

continents of this world. Whether man will ever colonize space remains to be seen. We are still bound to this earth, yet with all the millions of miles of distance GOD IS NOT FAR from every one of us. Christians believe that every man, woman, and child upon this earth has been fashioned in God's image, with a soul that will live forever, and this is the crucial thing. The Christian has been taught by the Word of God that Jesus Christ is the Son. of God and it is His blood that was shed to cleanse us all of sin. This includes every man of every race on every continent, country, and island upon this earth.

It was not an accident of fate which brought the Brethren and the Kenyans together. We believe God's hand was present and allowed the two groups to combine. Even though the Brethren had a mission work among the Navajo Indians we

were still bound to the good old United States of America. There was something more we had to do. We had to broaden our horizons. The Watchword of the BIBLE MONITOR is: Go into all the world and preach the gospel. Try as we might, we have yet to go into all the world. We have, however, gone into Africa.

Do we pray daily for this work? It is our duty. I have never been to Africa, but I have spoken to those who have. I know those who have spent much time there. If they, as children of God, have an abiding interest in and a love for the people, then as a child of God, so must I.

Let us pray for Africa. Most of us have not made much of a sacrifice. Most of us have not gone away for a year or have gone away from loved ones and jobs and familiarity for people we did not know. Yet for the sheer love of the souls of men a few did. We are grateful to them. But we must support them. The financial part has probably been taken care of, but the spiritual support is lacking. Pray every day for the church in Africa. Those that left

their chief means of support in the states to go to an unknown land need to know that they have all the spiritual support they need.

Pray for Africa. Souls are dving without Christ every day. They face decisions that we in the states have NEVER had to face. Civil war is rampant. False religions, both old and new, are everywhere. Let us pray much that those who have gone will be a good witness for Jesus Christ and a good representative of God's people. If God's will prevails, others will follow in other places. Wherever a need arises in this world, God willing, the children of God will fill the void

In Matthew 28, the eleven saw the risen Christ. He said unto them, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Verse 18-20)

Brother Lynn H. Miller

NON-CONFORMITY

Several years ago I started a list of Brethren distinctive beliefs and practices. As of now it contains twenty-nine items. I am convinced that the Brethren had a reason for every one of them. and often explained them in their sermons. In recent years we have been neglecting the Brethren distinctives. Part of the reason may be that we are studying more of the teaching of the "Bible Believing" writers and teachers, the commentaries. teachings of radio ministers and so forth.

They can give valuable insights on the basic doctrines but neglect the distinctive doctrines of the New Testament which the Brethren accept but most "Bible believing" churches refuse.

This article speaks of nonconformity in general and the plain suit in particular. We hope our young Brethren will continue using it, but we have forgotten why we do it. We need to remember, rethink, and explain why.

One generation has reasons: the next believes in it but neglects to explain. To the next it is only form. The next – why do it? Where are we? This applies to all of the distinctive

Brethren practices.

We are now speaking of the plain suit. We need to think of the reasons why we wear it. If we have no reason it is unreasonable to ask others to do it.

- 1. We are the engaged bride of Christ, but before we accepted Him the world was our boy friend. Now we want to show that we no longer crave the friendship of the world.
- 2. We hear people say, "God does not care about our outward appearance. He looks on the heart." My reply, "If God does not care how we look, Satan certainly does." Read any fashion magazine. Satan wants us to follow the fashions of the world. The principle of the style is basically sex appeal and pride. The Christian wants to stay far away from the pattern that the world sets. The plain suit is a protest against the world's styles.
- 3. We expect our sisters to wear the head-veiling in public. Its primary meaning is headship but it is also a sign of separation. Should we as men do less?
- To be a witness to the unsaved. We have three areas of witness.

A. Our lives: How we live

from day to day is our deepest witness. There is the story of the man who attended church for years but never accepted Christ. The members prayed for him. Every revival they mentioned him to the evangelist. Their concern was very strong. Then one revival the man stood. The evangelist was jubilant. After the service he approached the man and asked, "Just what did I say, that after all these years, you accepted Christ?"

The man replied, "I don't remember anything you said. I was thinking of my neighbor (a lay member) and the life he lived, all the years that I knew him."

The trouble is that the witness of our lives is limited. Relatively few people know us that well. Therefore I would say that this witness is very deep but not very wide. Also, we need to be careful that this witness is not marred by selfishness or thoughtlessness.

B. The second area of our witness is our spoken word. We need to tell others of Christ; explain why we love Him and how our love prompts us to obey Him and live separate from His enemies (the world and the devil). This area of witness is wider

than the first but not as deep. We may speak to more people than those who observe our lives intimately, but it does not make as deep an impression.

C. Our appearance: Many people see us who do not have the opportunity to know our personal lives or even hear us explain salvation. But anyone who sees a sister with a prayer veil or a brother with a plain suit is made to realize that here is someone who believes in God.

There is one exception to the above rules. If the life of the person does not correspond with the plain dress, the person who sees the life and the appearance will conclude that plainness is hypocrisy. There are some plain people who seem to think that plainness is Christianity! This is not true. Plainness is one of the fruits of Christianity. There are some groups who force plainness by very strict rules but many of them do not show the important fruit of love for Christ. This causes people to disrespect plainness and call it hypocrisy.

A parable will illustrate. John and Mary have been seeing each other for some time. John remarks to Mary, "I think you would look beautiful in a pink sweater."

The next Sunday as he arrived at Mary's home he is pleased to see her wearing a pink sweater.

John says, "I think you look beautiful in your pink sweater. I appreciate your getting it."

Mary replies, "I hate it, but Dad heard you say it and told me if I didn't get it he would give me a whipping."

How much would John appreciate the pink sweater? Even so, I believe God appreciates separation from the world only if the reason is love for Him.

I have known people to dress plain because it helped them sell their product. I have known people to dress plain because their parents commanded it.

I believe that love for Christ is the only acceptable motive for separation from the world. Any other is unpleasing to Christ.

A second parable: James is dating Helen. One Sunday Helen appears wearing a purple sweater with bright yellow spots. James looks astonished. He asks, "Why would you choose such a sweater?"

"I know it looks weird," she replies, "but Bill said he likes it." (Bill is her old boy friend who would still like to date her.)

How does Jesus feel when

He sees us doing something that has no practical purpose but the fact that our ex-boy friend requests it? Sample: women's high heeled shoes that they can hardly walk in; slit skirts; men's neckties. This may be what Christ was talking about when He said in Luke 16:15, "That which is highly esteemed among men is abomination in the sight of God."

Christ is our king as well as our bridegroom. He appreciates our kindness to His citizens. In Matt. 25 He says that if we do a kindness to one of the least of these, his brethren ye do it unto Him.

Yet in Mark 14 when the woman anointed Jesus and some objected to the waste, Jesus said, "Let her alone; why trouble you her? For she hath wrought a good work on me. For the poor ye have with you always, but me ye have not always." I wonder if our showing separation from the world, Christ's rival for our affections, is not a personal gift for Jesus which He appreciates.

James 4:4, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the

world is the enemy of God."

If we commit adultery with the world it is against Christ, our husband-to-be.

Remember that under Jewish law an engaged couple was referred to as husband and wife. In Matt. 1:19 Joseph is referred to as the husband of Mary and verse 20 Mary as his wife.

Years ago I stopped at a service station in York. The attendant started to ask about Christ. He told how he had been considering suicide that day. We had a good conversation. As we drove away my wife remarked, "Why did he start talking to you when hundreds of folks had stopped there that day?" On many occasions, separation in appearance has prompted people to ask about Christ.

Years ago we took a non-Christian family along to a revival that Bro. Harold Martin was conducting near Altoona. A considerable group ate their lunches on the lawn of one of the members. Talk was of our experiences with Christ. Suddenly the woman with us spoke up, "I can see how it is easy for you who were brought up that way, but I was not! I love my jewelry!"

Bro. Micki Oliveri was there.

As soon as he realized that here was someone who needed Christ, his whole attitude changed. He became all concern.

He explained salvation simply but thoroughly. When he got to our personal appearance he simply said, "And when we know Jesus we want to appear so that those who do not know Him will know who to ask!"

The New Testament does speak of nonconformity. Rom. 12:1-2, "I beseech you therefore brethren, by the mercies of God. that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, That ye may prove what is that good, and acceptable, and perfect, will of God." This speaks of many areas but certainly includes our dress and appearance.

I Tim. 2:9, "In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety: not with broided hair, or gold, or pearls, or costly array." Some translations say, "Arranging the hair." I think that no one would claim that the style favors mod-

esty. Modesty has two meanings.

- Decent covered no one would claim that the world encourages these. Much of style's emphasis is on sex appeal.
- 2. Not showy or showing pride. Again the style encourages pride very expensive fur coats, alligator skin shoes and so forth.

Different cultures have many different styles that they consider beautiful. Some stick bones through their noses while others have metal rings in theirs. One tribe puts heavy metal rings in their ear lobes until they were stretched to more than twice their normal size. Others attached ornaments to their ears that dangled about their necks. Some tribes wear heavy iron rings on their arms and legs, others small metal rings on their toes and fingers. One group files their teeth to sharp points and chew betel nuts to stain them red. Some paint their faces red (war paint). Some only paint the areas about their eyes blue! And their lips bright red.

Some men allow their hair to grow long and braid it. Some women pull out their eye brows. Some wear feathers in their hair and some wear feathers in their hats. Some two hundred years ago men wore powdered wigs even when they had plenty of hair of their own.

I will mention the arranging of the hair. Over the years there have been many different styles and they have usually looked very ridiculous.

Different cultures have had many different styles. What is proper in one culture would be ridiculous in another time and place. God's culture also has a style of its own. He speaks of it in I Peter 3:3-4, "Whose adorning let it not be the outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel: but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price."

> Charles Lehigh 2390 Grandview Rd. Hanover, PA 17331

BIBLE STORY

JACOB LEAVES THE HOUSE OF LABAN Rudy Cover Gen. 31

God was with Jacob and he became a rich man. His cattle increased greatly and his herds multiplied so that Jacob had men servants and maid servants in abundance. Laban was jealous of Jacob because God had blessed him so much. Jacob realized that Laban was not friendly to him as he had been before. And the Lord said unto Jacob, "Return unto the land of thy fathers and to thy kindred and I will be with thee."

Jacob called Leah and Rachel and gathered his servants and herds and went away without telling Laban. On the third day after they left, Laban was told that Jacob had gone. Of course Jacob had been a blessing to Laban; he had worked for him faithfully and Laban had deceived him and changed his agreement with him many times. Laban most certainly didn't want Jacob to leave. Laban gathered his servants and started out to overtake Jacob and after seven days caught up with him at Mt. Gilead. That night God appeared to

Laban in a dream and warned him saying, "Take heed that thou speak not to Jacob either good or bad."

Because God had warned him, Laban was afraid to hurt Jacob. Laban worshipped idols and he had small images that he kept that were supposed to bring him good luck. Rachel must have believed in them too because she took them along with her. Laban accused Jacob of stealing his gods and Jacob not knowing what Rachel had done, invited Laban to search his tents and if he could find the one that took them he would be killed.

As Laban was searching he came to Rachel's tent. Now Rachel had hidden them in the camel's furniture and when her father came in she was sitting on them. Rachel pretended to be sick and asked her father to excuse her for not getting up and so Laban never found his gods.

Jacob and Laban made an agreement together and they gathered stones and made a huge pile of them. Laban said to Jacob, "This heap be a witness

that I will not pass over this heap to thee, and thou shalt not pass over this heap to me, for harm."

Jacob offered a sacrifice to God and there was peace between Jacob and Laban. Early in the morning Laban kissed his daughters and Jacob's children goodbye and blessed them, and returned to his home.

Selected from the August 1, 1974 issue of the Bible Monitor

OBITUARY

FERN E. LONGENECKER

Fern E. Longenecker, daughter of the late Thomas and Alma (Wickel) Meade, was born April 18, 1915 in West Lawn, Pennsylvania. She passed away July 3, 2008 at the age of 93 years, 2 months and 15 days. She was united in marriage to George H. Longenecker on February 28, 1935. She was the homemaker and loving mother to ten children. She was a member of the Conservative Brethren Church, Millbach, Lebanon County, Pennsylvania.

She is survived by three sons: Jerre L. Longenecker and wife, Judith; Thomas G. Longenecker and wife, Joyce; both of Bernville, Pennsylvania; Dale E. Longenecker and wife, Joanne, Bethel, Pennsylvania; six daughters: Rhoda A., wife of David Kegerreis, Bethel, Pennsylvania; Rita Y., wife of Ray Garber, Chambersburg, Pennsylvania; Wanda A., widow of Robert Hearn; Donna M., wife of Galen Stauffer and Debra F., wife of Glenn Burkholder, all of Bernville, Pennsylvania and Cinda S., wife of Raymond Burkholder, Milan, Pennsylvania and a daughter-in-law, Darlene, widow of George T. Longenecker, Bernville, Pennsylvania.

Other survivors include forty one grandchildren, one hundred thirty six great-grandchildren, six great-grandchildren; three step-grandchildren, ten step-great-grandchildren and six step-great-grandchildren.

She was predeceased by her husband, George H. Longenecker; a son, George T. Longenecker; two sons-in-law, Robert Hearn and Luke Eberly; a grandson, Timothy Eberly; and a great-grandson, Clayton Longenecker.

Services were held July 7 at 10:00 A.M. in the Conservative

Baptist Brethren Church, Frystown, with Elders Dean St. John, David Kegerreis and Dean Kegerreis officiating. Burial was in the adjoining cemetery.

Her loving presence will be missed by her family and friends. We commit her into the hands of our heavenly Father.

The Family

NEWS ITEMS

MINISTERIAL LIST CORRECTION

The correct telephone number for Brother Terry Gunderman is 574-875-7155.

BETHEL, PENNSYLVANIA

Lord willing, the Bethel Congregation will be holding their fall revival meetings starting September 14 through September 21 with Bro. Dennis St. John, from the Pleasant Ridge Congregation, as our evangelist. Pray for Bro. Dennis as he studies for these meetings that he may draw in the unsaved and revive the church as well. Everyone is welcome to these meetings. Sunday evening services starting at 7:00 P.M. – weekday evenings at 7:30 P.M.

Sister Darlene Longenecker, Cor.

WALNUT GROVE, MARYLAND

The Walnut Grove Congregation plans, Lord willing, to hold its Revival Meetings starting October 1 and ending October 5. Brother Lynn Miller from the Mohler Congregation will be our speaker for these meetings. Our Lovefeast will follow Sunday evening with self-examination service in the afternoon. Please encourage us with your presence and prayers.

Sister Dorthy Nell, Cor.

ADULT SUNDAY SCHOOL LESSONS FOR OCTOBER 2008

- Oct. 5-Real Eternal Security: the Confidence of/in Jesus-John 8:12-20
 - 1. Jesus' words in verse 12 are very profound. Describe His part in salvation, then describe ours.
 - 2. Jesus had power over the multitudes. In what ways does His power extend to us today?
- Oct. 12 No Freedom in a World That Blinds and Binds John 8:21-36
 - 1. How can Christians continue to live in a world so alien to them?
 - 2. How do we "lift up the Son of Man' in our daily lives?
- Oct. 19 Ugly Innuendo and Smug Assurances of Ancestry John 8:37-47
 - 1. What reasons did the Jews have to kill Jesus?

2. We put a lot of stock in our ancestry. Having a good set of forebears helps us in our direction in life. What bearing, if any, does it have in our salvation?

Oct. 26 - Liar, Lunatic, Demon, or Divine? - John 8:48-59

- 1. To say that Jesus had a devil was blasphemy. How do people blaspheme today?
- 2. We must honor Him in all that we do. In what ways do we dishonor Jesus, and what must we do to give Him ALL the glory in our lives?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR OCTOBER 2008

Oct. 5 – Our Eagerness – Mark 10:13-22, I Cor. 15:1-10, Acts 13:38-44, Acts 17:16-34

- 1. We are eager to please God, but often we fail. How can we serve God without making so many mistakes?
- 2. In order to declare the Gospel we must be good examples. How can we improve our witness?

- Oct. 12 Mysteries Jer. 12:1-4, John 3:8-15, Rom. 11:33-36, I Cor. 15:51-58, Eph. 5:30-32
 - 1. Do we really have a desire to explore the heavenly mysteries?
 - 2. Our relationship is like a bride and her bridegroom. Explain.
- Oct. 19 Little Evils Pro. 6:6-23, Ecc. 10:1-20, I Cor. 5:6-8
 - 1. What must we do in order to vanquish sin in our life?
 - 2. Discuss the difference between big and little sins and the remedy for both.
- Oct. 26 Perilous Times Gen. 6:1-13, II Tim. 3:1-17
 - Compare the wickedness in Genesis with that of the last days.
 - 2. What can we do to counteract the wickedness of these last days?

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"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

A SWEETLY SOLEMN THOUGHT

A sweetly solemn thought Comes to me o'er and o'er, Today I'm nearer to my home Than e'er I've been before.

Nearer my Father's house, Where many mansions be, And nearer to the great white throne, Nearer the crystal sea.

Nearer the bound of life, Where falls my burden down; Nearer to where I leave my cross, And where I gain my crown.

Feel as if now my feet
Were slipping o'er the brink;
For I may now be nearer home,
Much nearer than I think.
-Phoebe Cary

HOME

When the carob husks began to look tasty the Prodigal son began to think of home. He realized his desperate condition when he found himself feeding the despised swine. Even those husks were better than what he had to eat. He remembered that even the servants back home were better fed than he was. As he thought about home, his view was different now than it was when he was in a hurry to leave that place. Then he thought it was far too restrictive. His parents had set standards for his behavior. He was expected to do certain tasks daily. He was not in control. He was not bashful in complaining about the conditions that did not suit him. He was sure he knew far better than his parents how to direct his life.

He demanded what would eventually be his inheritance. His father reluctantly gave it to him with perhaps some unwanted fatherly advice. The money only lasted for a short time and the new found friends disappeared as soon as the money did. Desperate times demanded desperate measures. He was desperate enough to go home and throw himself on his father's mercy. Perhaps his father would accept him back as a servant. At least he would have plenty to eat, clothes to wear and a place to sleep.

In desperate times the Prodigal Son thought of home. Hopefully most do not have to go through desperate times to think about and long for home. Our thoughts of home are con-

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stant. When we go to our places of daily labor, we think about returning home at the end of our shifts. When we go to town to shop or conduct other business, we think about returning home. When we go out to the fields of agricultural pursuits, we think of the time when we will return for meals and rest. No matter where we go we think about returning home.

Occasionally, we have the opportunity to leave our homes and go on long journeys. The trip may be for personal enjoyment, for business or be church related. No matter the overall purpose of the journey, there eventually comes a time when we begin to think about returning home. At first we might dismiss it, lightly. We aren't ready to return to the routine. But as we stay away from home longer, the feeling becomes more difficult to dismiss. If we are gone a longer period of time our desire to return home becomes more pronounced. It does not matter how enjoyable or productive the journey is, there is a yearning for home.

Home can mean more than a house or set of buildings where we normally live. Home may be a whole community. It may be the community where we grew up, or where we lived for a certain enjoyable period of our lives. The community is more than our natural family. Some may be relatives, but a natural relationship is not a necessary part of community. People care for each other allows all to have a part in the raising of the community. Even though people may be at a distance and be gone for many years, there is still a draw toward that old home community.

The community is even more compelling when it is also the spiritual community that protected and guided us through the beginning of our Spiritual life. Although we may go far in our Christian service we still have an interest in the community of our youth. It is a home that is a pillar in our spiritual lives.

For the Christian, home is defined various ways. It is the home and the family where we abide daily. Home is the community we now live in or the community where we grew up. Home is the Christian body of believers that we are bonded with through belief, practice and common relationship with God through Jesus Christ. Home is also the eternal Home that has been prepared for us by our

Savior. Jesus has gone ahead to prepare not just a cottage or a shack but a mansion. This is the home that we **ultimately** long for. Longing for our earthly home is a sign of a deeper longing for that Heavenly Home.

Here we are subject to plans that take us away from home either willingly or sometimes unwillingly. In those cases we long to return home. The Christian has the same kind of longing for his Heavenly Home. We cannot always be just where we want

to be, so we have hopes and desires of arriving where we prefer to be. For the Christian that home is Heaven.

It is not just the glories and beauties of Heaven that appeal to the Christian. It is the opportunity to see our Savior, face to face, and give ourselves wholly to the worship of God.

What home are you longing for? Is it your earthly home or your Heavenly Home?

M.C.Cook

LIFE AND DEATH

Part Seven

Eternal Life

As God's child I am not guaranteed an easy life. He does not promise a life of no pain, tears or crosses to bear. But He does promise the gift of eternal life.

The Old Testament promised and fulfilled to Abraham that he would be blessed and that he would receive a blessing. The moral code or Ten Commandments, the seven Levitical offerings, did not offer salvation or promise eternal life. Often there was immediate death for not obeying. Better things were to follow.

In God's time, a babe came

from Heaven filling the skies with light and glory and praises. This Jesus promised Eternal Life to His believers: to the righteous, to those that searched the Scriptures, to those that proclaimed His word.

Speaking as the Good Shepherd Jesus said, "My sheep hear my voice and I give unto them eternal life. He that eateth and drinketh my flesh hath eternal life."

Two astute followers of the law, The Rich Young Ruler and A Lawyer, at different times each asked Jesus how they could inherit eternal life. To the first man Jesus instructed to sell all

that he had and to take up his cross and follow. To the second questioner Jesus related the parable of the Good Samaritan. A certain Greek commented that he wanted "to see" Jesus and His answer to that comment was, "He that loveth his life shall lose it; he that hateth his life shall keep it unto eternal life."

Paul writes to Timothy (I Timothy 6:17-19) concerning those wealthy in this world's goods. He mentioned that it was not wise to trust in earthly finances but that it would be better to be rich in good works (distributing to the poor and communicating God's goodness) in order to lay hold on Eternal Life. It is a gift of God and is ordained for the Gentiles as well as the believing Jews.

The New Testament tells who will inherit Eternal life, but what will it be like in Eternity? After I have been there one hundred years I will have spent more time with Moses, David, Joseph, and Ruth than I have spent on earth with my husband. When I meet Rizpath, Shiprah, and Purah at the corner of the Golden Avenue and Paradise Lane, and I am too occupied enjoying the wonderful sights to say hello today, I will have a

thousand tomorrows to check in with them

There will be millions of people from a span of half dozen thousand years talking the same language (Babel in reverse). singing halleluiahs in perfect pitch, breathing the same crystal pure air, running and dancing with no rheumatism, no missing limbs, and no mutilated bodies. We will all know each other with the clarity and love that has been filtered through the blood of Jesus Christ, There, will be shouts of recognition, not — "I know that face from somewhere. Weren't you the man who put the dry fleece on the wet ground or the wet fleece on the dry ground, or something like that?" What is even more amazing is that these saints of the past will know me, a woman of the twenty first century. Men. women and children from six thousand years will be equally as precious to me as my grandparents, my father, my sister, and my son.

The eighty year old will walk with perfect posture and flash a smile with straight teeth (all of them present and none filled with mercury or capped with gold). The faces will show maturity, but the pates will be

fully haired, yet perhaps graying and white. The skin will be smooth with no calluses or varicose veins. Body weight will not show the emaciation of cancer or malnutrition, nor the bloating of fluid retention or the ballooning caused by deteriorating muscles.

And the children! A very large percentage will be children. The toddlers of Egypt (Moses' age mates) and again in Bethlehem/Jerusalem (Jesus' age mates), and the thousands of abortions in Europe, China and America are all in Heaven today. Tsunamis, famines and political corruption usually first steal the children. One can only imagine what the heavenly visual bodies are of the early birth children! But I do believe that mothers will meet their offspring that were known only as the bloody outpouring of a spontaneous abortion.

John the Revelator states that Eternal Life will have no more pain. No pain of sciatica, surgery, metastatic cancer, or mutilation of war or car accident or exploding fires. No pain of regret, divorce, rejections, infertility, the absence of a loved one in either death or desertion. No pain of paranoia, of job loss,

of a rebellious child, or a parent with Alzheimer's.

We picture Heaven as green valleys, cool breezes and a Garden-of-Eden-like environment But the crown jewel of Eternity is Jerusalem, a city, and it will be the size of a cubic continent. Even the best cities today have their slums, their homeless, their political corruption, their divorce courts, their muddled waters. This New Jerusalem will be void of all crime, but will also have no need for the healing arts - no hospitals, no chemo therapy labs, no dentist and doctor offices

What will we do for all eternity? Imagine your best vacation ever. In this heavenly eternal holiday you will be with millions of people that you love and know. The weather makes you neither perspire nor fetch a jacket. The scenery to visit is unlimited: waterfalls, forests. prairies, planets? Galaxies? Starscapes? You can hike (float. glide?) forever with no sore knees, no shortness of breath, or worry about jetlag. Do you like museums and history? You are surrounded by a living museum of Adam, the Apostle Paul, Alexander Mack, and Nate Saint. Do you like fine dining? The

Marriage Supper of the Lamb is exquisite. Your accommodations are a personal mansion.

You say you like adventure? Then chose in this life to serve the King of Kings and Lord of Lords, and you will spend eternity with the Creator of adventure. This God is a God who can make a leaden basket fly through the air transporting two women (Zechariah 5), stand the Red Sea up like a wall, and produce fire hot enough to consume Elijah's water logged stones – and controlled enough to not burn three Hebrews in Nebuchadnezzar's furnace.

The eternal vacation is paid in full by the blood of the Lamb whether it starts at eight months of age, eight years or one hundred and eight years. Eternity is sure. We have no choice when our personal eternity will start, but we can choose where it will be. Will you choose the promise of crowns, mansions and thrones or will you choose weeping and gnashing of teeth?

To Be Continued

Sister Mary Sue Moss Dallas Center, Iowa

TO DIE NO MORE

Romans 6:9, "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him."

Romans 6:10, "For in that he died, he died unto sin once; but in that he liveth, he liveth unto God."

When Jesus called Lazarus out of the grave he came out still wrapped in his grave clothes. As miraculous as this event was, Lazarus would eventually need those grave clothes again.

When Jesus rose from the dead, He left His grave clothes

neatly folded for the next person because He would not need them again. Hallelujah!

We must, as Christians, identify with the Resurrection of Jesus Christ in two ways. Jesus Christ arose from the dead to die no more. Death no longer rules over those who have trusted Jesus Christ. Sin also has no rule over the follower of Jesus. The man, once he has died, is dead to the world. He then becomes alive unto God.

Paul said so strikingly in Galatians 2:20, "I am crucified

with Christ: nevertheless I live;" Here we have a death (with Christ) and a resurrection (also with Christ). He continues, "... yet not I, but Christ liveth in me:". Jesus has done the work, and we, by faith, have accepted it. He continues, "...and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Dead to the world, alive unto God: this is the prescription for successful Godly living in this

present world.

The Christian is a stranger in the world. He longs to be with His Saviour in the courts of Glory. Yet his work on earth is to tell others about Jesus Christ and how He is going to prepare a place for those faithful to Him. What a wonderful day that will be when we are told, "Enter into the joy of thy Lord." To walk with Him and talk with Him through the ceaseless ages of eternity will be joy unspeakable and full of glory.

My Father's house is built on high Far, far above the starry sky When from this earthly prison free That heavenly mansion mine shall be.

I'm going home; I'm going home; I'm going home; to die no more.

-William Hunter

Brother Lynn H. Miller

STUMBLING OVER THE MERCIES OF GOD

During our recent Revival meetings Brother Lloyd Lorenz began with a message out of the book of Jonah. As he explored the subject of revival and the content of the book of Jonah one important point began to emerge evidenced in Jonah's life. We can participate in the

purposes of God yet still miss out on His heart. This is the predicament Jonah finds himself in at the conclusion to the book bearing his name.

When God called Jonah to go to Nineveh he fled from the presence of God. We know, as Jonah found out, that such effort is foolishness. Jonah found himself in the worst of circumstances, in the belly of a great fish, more removed from God than he had bargained for. Yet, it was in that belly, far beneath the ocean, that he discovered how near God can be. In that belly Jonah repented and renewed his commitment to the Lord.

Jonah's repentance and recommitment are genuine. He is now ready to be used by God and directed by the Lord. He goes to Nineveh, the very enemies of Israel, to preach a message of repentance warning them of coming destruction. Surprisingly, there is a city wide response to Jonah's preaching. From the greatest to the least there are receptive hearts who respond in repentance. There is even a decree sent out by the king telling everyone to cry out to God, to turn from their evil ways and from violence in hope that God will relent from His plan to destroy Nineveh. In fact God did relent from His plan to destroy Nineveh because of the genuineness of their repentance and their turning away from evil

Such mercy on God's part revealed the shallow and fickle nature of Jonah's heart. Jonah

was willing to proclaim a message of doom and destruction. After all these were Israel's enemies whose reputation for ruthless destruction was well earned in the world community of that day. Jonah hoped that the wrath of God, so richly deserved by the Ninevites, would clearly demonstrate the justice of God and by extension the righteousness of Israel. Jonah became deeply disappointed and angry with God when He chose to demonstrate His mercy instead of His wrath. Jonah is so disillusioned with God that he uses the mercy of God as a defense for his original decision to flee from God's presence. "... O Lord. was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil." Jonah 4.2

Like Jonah many of us relish in some small way when a bully, be it a person, business, or nation, gets his comeuppance. Do not we also share in Jonah's disappointment, frustration, and anger when the vilest offenders escape their due punishment? We are willing to participate in

God's calling but we want things to turn out in line with our will.

We make the good confession of faith that Peter did in Matthew 16. Then we counsel the Lord that His plan to suffer and die on the cross makes absolutely no sense whatsoever. Our hearts too often display our sense of what we believe is right rather than displaying the marvelous depth of God's mercy for even the worst of offenders. We want the Lord's presence but want to provide the direction to travel.

So too often, we find ourselves stuck, unhappy in our circumstances and blaming God. Or at least we wonder why our lives seem so barren of the richness He seems to bestow on others far less deserving than ourselves. We cut ourselves off from the mercies of God by the smallness of our own hearts.

How do we escape such a predicament? We do not escape it so much as we grow from it. We must grow in our relationship with Christ. We must grow in our awareness of how needy we are, indeed how needy all of us are of God's mercy. Such growth is called sanctification. It is becoming who God sees we will be. It is growing into the full-

ness of Christ where a lifetime process is completed when we are united with Him in eternity. But in this life it is a process that is messy.

It is messy because life is messy. Few of us can look at our lives and see a perfect example of harmony in our physical, emotional, and intellectual growth. Instead we see bodies that grew too fast or slow. Our emotions and actions fought with each other sometimes leaving us rigid or out of control. Our minds too often felt confused and our understanding naïve. Seldom did we feel adequate for what life kept bringing our way.

Our spiritual lives are very similar. Sometimes our hearts are light and able to float on the slightest of spiritual breezes. Suddenly we are grounded by the simplest tasks to put love in action, to let our works match up with the faith we proclaim. Other times we look really good on the outside. Our shoes are shined and our cars are washed. We have memorized scriptures and are on time for church. Yet the presence of God in our hearts eludes us. We want to cry out as the apostle Paul did, "O wretched man that I am! who shall deliver me from the body

of this death?" Rom. 7:24

This predicament is part of the reality of our spiritual lives. But we do not have to be trapped in it. We first simply must be honest with ourselves and each other as to its existence in each one of us. We are not God therefore we are not perfect. However, we are His children. Therefore when we feel our wretchedness we can also proclaim as Paul did just a few verses later, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1

The royal privilege we enjoy is that someone else has taken the condemnation we deserve. Someone else has paid the price for our inconsistencies and our messy, imperfect lives. The atoning work of Jesus Christ at Calvary frees us from the trap of our own wretchedness. Rather than being bound by our imperfections we are free to grow into His perfection. The Holy Spirit desires to work in us impelling us forward toward our perfection in Christ.

The process of sanctification, spiritual growth, becomes a dynamic part of our lives as we

respond in faith to what Christ has done for us and what the Holy Spirit is willing to do in us Each day, sometimes each moment, becomes an opportunity to renew our faith. Recognizing the shallow fickleness of our hearts is not something to condemn us. Rather, it becomes an opportunity for us to recognize where we need to grow. We are free to discover where the Lord has graciously grown abundant fruit in our lives and discover other places that are shriveled and dying. The evidence of His mercy in one area gives hope for all the parts of our lives.

Jonah offers us one last example for our own future in this life. When last we see him he is a rather wretched person, mad at God, and more concerned for a gourd than the people of Ninevah. That is where the Bible leaves him. We can camp beside Jonah if we like and be just as stuck as he seems. But did Jonah stay there?

How did we come to learn about Jonah anyhow? The most likely source of the story of Jonah is Jonah himself. Why would he paint such a portrait of himself? Perhaps he recognized the shallowness of his own heart. Perhaps he realized

that his own life story was not his alone. Rather, it is all too often the story of many of us. Perhaps he came to realize the marvelous mercies of God even for such a wretch as he.

Our messy, imperfect lives are meant to reveal the portrait of the Lord Jesus Christ. Our imperfections are the background that reveals His perfection at work in us. Our messy sanctification reveals the one who sanctifies. Our growth, though awkward, embattled, and sometimes confused gives hope for those ensnared in their own wretchedness. Let us press on in the upward call of God in Christ Jesus.

Brother Phil Franklin

THE THRONE OF GRACE

From the Brethren Hymnal #63

"Speak, Lord, for thy servant heareth." I Sam. 3:10

While now thy throne of grace we seek, O God! Within our spirits speak; For we will hear thy voice today, Nor turn our hardened hearts away.

How much time do we spend before the throne of Grace? Do not wait for Sunday morning. If that is all we seek we will find very little.

We must warm ourselves at the feet of Jesus in order to find victory in our lives. We must seek His face continually in order to be able to speak His Word. If we do not, our messages will have no power. Jesus said in Matthew 28:18, "All power is given unto me in heaven and in earth." The world wastes its precious time searching everywhere but at the source, which is Jesus Christ. Do we long to hear His voice, or does its power and timbre frighten us away? Are our hearts so hardened from "the deceitfulness of riches" that we would not recognize that blessed voice if He were to speak to us?

Speak in thy gentlest tones of love, Till all our best affections move; We long to hear thy gentle call, And feel that thou art all in all. To conscience speak thy quick'ning word Till all its sense of sin is stirred; For we would leave no stain of guile, To cloud the radiance of thy smile.

Has God ever really spoken to us in words that we can hear and understand? How close are we to His Majesty and His Greatness that our tongues are stopped and our hearts enlarged? Do we linger before the throne of Grace until "the things of earth become strangely dim"?

Speak, Father, to the anxious heart, Till every fear and doubt depart; For we can find no home or rest, Till with thy Spirit's whispers blest.

Speak to convince, forgive, console, Childlike we yield to thy control: These hearts, too often closed before, Would grieve thy patient love no more.

What do we hear when the Spirit of God speaks to us? Many are turned away by the message. Our self-will cannot abide the "gentle call". But there are some who realize that they must allow God to work, to destroy that selfishness that we are born with, to the point where "we can find no home or rest, till with thy spirit's whispers blest."

We know virtually nothing of this hymn-writer (C. Robbins), but it is quite apparent he had great devotion toward God and every word he wrote was from the heart. The purpose behind writing of this caliber (as well as the paltry little that we do) is to bring honor and glory unto the One most deserving, and that is God. For us to come before God's throne and hear His voice, and obey, also brings Glory to Him.

"That I may know him..." Philippians 3:10

Brother Lynn H. Miller

BLESSED ARE THE PERSECUTED

It may not seem blessed to be persecuted, but Jesus said in Matt. 5:10-12, "Blessed are they which are persecuted FOR RIGHTEOUSNESS' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you FALSELY, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

Phil 1:29, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

Acts 5:41, "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name."

Even Jesus suffered. Heb. 2:10, "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of your salvation perfect through sufferings."

I Pet. 2:20, "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it

patiently, this is acceptable with God."

I Pet. 3:14, "But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled."

I Pet. 4:16, "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."

I Pet. 5:10, "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."

The sufferings of the Apostle Paul are quite well known, but he longed for the fellowship of his sufferings. Phil. 3:10, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

Jesus warned His apostles that they would be persecuted. Matt. 12:16-19, but He promised them they would be rewarded an hundred fold. Matt. 19:28-29

Rom. 8:16-18, "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him,

that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Il Tim. 2:11-12, "It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign

with him: if we deny him, he also will deny us."

Matt. 10:22, "And ye shall be hated of all men for my name's sake: but he that ENDURETH to the end shall be saved."

May God bless you all, and keep you faithful.

Brother William Carpenter

DO WE COME BOLDLY OR ARROGANTLY TO THE THRONE OF GRACE

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:16

There is a teaching that is growing rapidly in the church that we can demand things of God and He is compelled to comply. This had its origin in the health and wealth teaching but has extended beyond it.

At the opposite extreme are those who teach that the days of miracles passed with the completion of the New Testament. There are, of course, also those who deny any miracles including those recorded in Holy Scripture.

First of all we have to determine what is meant by coming boldly. I am quite sure there are various views on this subject.

We are not a theologian so we can only share what we feel the Holy Spirit has taught us. We are taught in the verses previous to this that Jesus Christ is our high priest. In the Old Testament the high priest was the only one allowed to come to God by entering into the Holy of Holies. Jesus Christ now resides in the Holy of Holies with the Father in Heaven. It is by praying in the name of Jesus Christ that we can come boldly to the throne of grace. We now have no need for a priest (or a Pope, who is the human "high priest") to come to God for us

The Bible also informs us that the Holy Spirit teaches us how to pray and at times even prays in our place. If we are obedient to His leading we will never pray anything contrary to the perfect Will of God. Those who teach that we should never pray "according to Thy Will" are teaching contrary to Holy Scripture. The fact is we should always pray in this manner. This is where the confusion, of God always answering our prayers in the affirmative, occurs. We never lose our human nature. Therefore we may pray sincerely for something that is contrary to God's perfect Divine Will.

When I lost my daughter who was forty years old to liver cancer, I had a very difficult time accepting it as God's permissive or perfect will. (I am still not sure which it was.) It was only when I finally did, that I received the peace in my soul I so badly needed.

Notice that the verse does not say we will receive all that we ask for but that we may obtain mercy. The first time we need God's mercy is at the time of our salvation. If we should fall away (which many deny is possible) we must again seek His mercy. The Bible assures us that He will not turn anyone away (no one is predestined to Hell) so we can come boldly to the throne of grace knowing God will answer if we are sincere. We also need His mercy when

we stumble along the way with a sin that so easily besets us. Again we are assured that He is faithful and sure to not throw us away but to hear our prayers of repentance. We cannot "play games" with God but the Bible assures us that He is longsuffering.

We also can come boldly to the throne of grace to find help in time of need. As we have already intimated God does not always answer our prayers the way we want, but He is always there to help through times of trials and distress.

We are convinced that individuals would not struggle with Christ's teaching on non-resistance if we truly believed this! "God helps them who help themselves" is not found in Holy Scripture. Seeking the aid of God's ordained authority is not the same as using force. At least twice Paul used his Roman citizenship to demand justice.

We will not try to explain why some have been delivered miraculously while others lost their lives. Such incidents are recorded in Holy Scripture with no indication that one had more faith than the other or lived a more holy life. All the apostles but one died a martyr according

to history.

James 4:3 teaches us, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." We believe it nothing less than arrogance to demand that God give an individual a new car, a new home, a great amount of money or other earthly possessions. It is also arrogance that teaches that the reason you are not healed every time is because of a lack of faith. We note that famous "faith healers" who live in luxury while those who send them their money often are destitute (or at least in need) have a very arrogant attitude (though

hidden when speaking).

Another type of arrogance is ignoring or trying to reinterpret the New Testament commands. Their arrogance may be due to ignorance or being misled. I know of one radio preacher who was healed of cancer. He is not a "faith healer". He gives the glory to God's grace as he should. I do not question his experience, his sincerity, or his salvation but he is certainly causing confusion in the body of Christ. Let us avoid this.

Brother James M. Hite 816 E. Birch St. Palmyra, PA 17078-2704

SCHWARZENAU

Why did several hundred people travel from various parts of the world to a small town on the Eder River in Germany? Why would they leave the comforts of home and spend much money to be in this town of eight hundred people on the first weekend of August 2008? Why especially were they willing to spend this money on travel made even more expensive by the dollar's weakness against the Euro?

The answers do not lie in

the attractiveness of the town, or the cultural attainments of the area. The town of Schwarzenau is attractive and the people are friendly. They are only a few miles from Bad Berleburg where the Berleburg Bible was printed in the 1700's. They are about an hour from Marburg, the location of the Elizabeth Church and the home of the oldest Protestant University in the world. There is interest in culture and the arts in the area, but that was not the drawing point for the group who

gathered there on August 2 and 3, 2008.

Six hundred or more people came from various countries. mostly from the United States, to celebrate the 300th Anniversary of the founding of the Brethren. Those who traveled to this commemoration were members of several Brethren groups who spiritually descend from the original eight members of 1708. The celebration was sponsored by the Brethren Encyclopedia Board of Directors. They worked through a program committee which worked with a similar committee of interested people in Schwarzenau. At least a third of the people living in Schwarzenau worked on some phase of the planning, building, organizing, or presenting the program and the physical apparatus needed to accommodate the many guests.

The planning had lasted almost four years. The fruit of the planning was the two day event so many had looked forward to attending. The first day, Saturday, had few scheduled activities, so everyone was free to pick and choose what he wished to do or see. There were several possibilities. The local church was open for visi-

tors to visit. The Alexander Mack Schule (School) was used as a place to display various posters concerning Brethren history and beliefs. There was also a video shown concerning the efforts of Brethren Disaster Relief following World War II. The former mill in the town has been remodeled into a house with a Gasthaus (Bed and Breakfast) attached. There is some thought that Alexander Mack might have worked in that mill, but certainly did not own it. There are three other Gasthauses in the town. So they are prepared for tourists, who mainly are Brethren.

The village is divided by the Eder River which runs through it. Many older pictures of Schwarzenau show the stone bridge over the Eder. That bridge has been replaced by a modern steel and concrete bridge. The businesses in town seem to be one side of the river, while the church and school and more houses are on the other side.

The country surrounding Schwarzenau is an agricultural area. Some of the farmers live in town and park their tractors near their homes; others live on their land. The land is hilly and there are many trees. There are trees throughout the town as well as

several woods in the more open areas.

When the Pietists and the early Brethren lived in the Schwarzenau area, they did not live in the village itself but in an upland area called Huttental (Valley of Huts). The refugees could not afford the well built houses in the town but lived in simple buildings (huts) outside the town. This area is reached by an uphill walk of a half hour or more. It is in this area where the Alexander Mack Museum is located. This four room museum contains articles important in the history of Schwarzenau as well as a number Brethren articles and books. The house containing this museum is about two hundred years old. While some have tried to claim it as the residence of Alexander Mack, that would not have been possible. He did own a house in that area for he sold it in the 1720's to Christopher Saur.

An Alexander Mack reenactor presented a program in a patio area near the museum. This program was designed to give visitors a feel for who Alexander Mack was and what events happened in the Schwarzenau area.

These various sites were

popular during the weekend as people had the opportunity to browse throughout the area. The center of the events in Schwarzenau was on the grounds of the Prince Bernhart zu Salm-Wittgenstein-Hohenstein. His Manor house is located at the end of the bridge over the Eder. There is a common area along the river, which is separated from the Prince's property by a stone wall.

On Saturday afternoon a bronze plague was unveiled on that wall. It was in commemoration of the toleration granted by Count Henry Albert to the Pietistic Separatists and to the Brethren in the early 1700's. By allowing these groups to freely meet with in his territory, they had rest from the persecution that affected them in the surrounding German principalities. That time gave the Brethren the opportunity to develop and to grow before they too were forced to leave the area in 1720 because of outside political interference. The plague was placed by the Brethren Encyclopedia Board of Directors, as constituted by the six Brethren bodies represented on that board

On Saturday there was a craft fair held in conjunction with

the celebration. Local artists demonstrated several specialized crafts of past times. One turned out wooden bowls and spoons, while others did wood burning. One man brought his sheep and spinning wheel to demonstrate making yarn from wool. Others showed the old and new process of building half-timber houses and another showed the slate facades that are on many of the local buildings.

The center of most organized activities was the Prince's horse riding ring, which had been converted into a public meeting place with the installation of a speaker's platform and a wooden floor. With the addition of sound and lighting systems this transformed building served well as the auditorium during the organized program. A large tent with a wooden floor in the nearby horse pasture served as the eating area. Meals were served at noon on Saturday and Sunday and in the evening on Saturday. The ladies of the village also had a food booth. where the most popular item seemed to be their waffles. which did not need syrup, so could be carried and eaten from the hand

Saturday evening was the concert program. There were three local choruses which sang. The first was the Women's Chorus of Schwarzenau, followed by the mixed chorus of Schwarzenau, Cantamus a men's chorus from nearby Bad Berleburg was sandwiched between two appearances by the McPherson College Chorus, which provided the majority of the music as part of their 2008 Summer European Tour. The grand finale was the combining of all the choirs for the final number. The music was well performed and appreciated by the audience, both local and foreign.

The Sunday morning program was conducted entirely in English, which necessitated the use of transmitters for the translation of the service into German for native attendees. The local church had been dismissed so the people could attend this service. The service consisted of a welcome, invocation, congregational hymn, litany, the McPherson College Choir, scripture reading, prayer, first message, congregational hymn, scripture reading, prayer, second message, McPherson College Choir and benediction. The first message was delivered by Frederic J. Miller of the Brethren Church, entitled "The Beautiful Rewards of Baptism". James Beckwith of the Church of the Brethren gave the second message, entitled "Shaped by the Lovefeast". There was a member of each of the Brethren groups who had a part in this service except for the Conservative Grace Brethren Churches International. None of their members attended the celebration.

The Sunday afternoon program was in both German and English, which required English speakers to use the transmitters to hear the German presentations in English. The forepart of the program consisted of introductions of various dignitaries. political, cultural and ecclesiastical. The first presented was Prince Bernhart, who was the patron of the celebration. Without his favor and contributions, the celebration would certainly not have been as large and well organized as it was. The use of his grounds provided an ample and well-located venue for the celebration. Each of the dignitaries made responsive remarks. A number of gifts were given to the cultural committee of Schwarzenau, to be placed

in the Alexander Mack Museum. The main speaker of the afternoon was Dr. Marcus Meier, a German scholar who has studied and written about the early Brethren. He spoke at length on the events leading to the first baptisms at Schwarzenau. He spoke of not only their Pietist but also their Anabaptist origins.

The concluding service was held in the common area by the Eder River near the bridge. The members of the Old German Baptist Brethren Tour group sang after which some devotional thoughts were shared by their leader. The closing was a singing of the Doxology and the united praying of the Lord's Prayer.

With the close of the service at the river, the celebration was at its official end. People began to scatter to their buses, lodging and other places. Hopefully as each left they had taken away some thoughts about what the early Brethren had done at Schwarzenau in 1708. Their choices were made under the premise of counting the cost. Are we as willing today to count the cost and make the same choice that they did?

BIBLE STORY

JACOB WRESTLES WITH AN ANGEL Genesis 32 Rudy Cover

How would you like to see an angel? Jacob did several times. It seems as though Jacob was constantly communicating with God. Although he had not always done the right thing, Jacob wanted to be close to God and receive God's blessing.

When Jacob left Laban, his father-in-law, the angels of god met him and Jacob said, "This is God's host (or army)." The Bible does not say what the angels said to Jacob but they may have warned of Esau, his brother, who was camped close by. Or they may have only come to let Jacob know that God would bless him; that he could trust God for protection.

Jacob sent messengers to Esau and they reported that Esau and four hundred men were coming to meet him. Jacob was afraid of Esau because he had tricked his father, Isaac, into blessing him instead of Esau. So he divided his servants and livestock into two companies. If Esau captured one the other could escape. Jacob was a schemer. He always made plans to get away from trouble somehow. He

also sent presents of goats and camels and sheep to Esau that his anger might be appeased. That night Jacob took his wives and their maidservants with his children and passed over the brook Jabbok. When they had all crossed the brook safely, Jacob was left alone and an angel which appeared as a man, wrestled with Jacob all that night. When the angel saw that Jacob wouldn't give up, he touched his thigh and Jacob's thigh was out of joint. The angel said, "Let me go for the day breaketh "

But Jacob replied, "I will not let thee go until thou bless me."

The angel said, "What is your name?"

And he said, "Jacob."

The angel said, "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men and hast prevailed." And the angel blessed Jacob there. Israel means, "A prince of God."

Doesn't this teach us never to give up asking God to help us? Even though it causes us much pain and sorrow, we should continually try to please God and win His blessing.

Selected from the August 15, 1974 issue of the Bible Monitor

OBITUARIES

FRANK D. SHAFFER

Elder Frank Dayton Shaffer who was born March 23, 1923 in Kempton, Maryland, departed this life unexpectedly in his home April 29, 2008 at the age of 85 years 1 month and 6 days.

He was the son of the late Dewey and Bessie P. (Fike) Shaffer. On November 16, 1942, he was united in marriage to Martha E. Ebersole near Hagerstown, Maryland, who preceded him in death. Also preceding him in death were a still born daughter, an infant great-grandson, one sister and one brother.

He is survived by two daughters, Angeline (wife of Eldon) Mallow of Clearville, Pennsylvania and Linda Stitely of Greencastle, Pennsylvania, two sons, Frank E. (husband of Janet) Shaffer of Greencastle, Pennsylvania and Myron D. (husband of Joyce) Shaffer of New Creek, West Virginia, ten grandchildren, four step grandchildren, sixteen great-grandchildren, ten step great-grandchildren and eight step great-grandchildren. He is also survived by two sisters.

He was baptized at a young age into the Dunkard Brethren Church. When he married he came to Waynesboro, Pennsylvania where he became a deacon, then was ordained into the ministry October 31, 1959 and ordained an Elder on May 2, 1965. He served faithfully in his work for the Lord.

He co-owned a soft-coal mine at Stoystown, Pennsylvania with his father and brother from 1946 till late 1951. Then in 1961 to May 1984 he was a second generation owner-operator of Shaffer Products, Surveyor Stake Business till he retired.

He enjoyed traveling and gardening.

Funeral services were held May 3, 2008 at the Upton Church of the Brethren, Upton, Pennsylvania by Elder Ray Stuber, Elder Marlin Marks and Brother Donald Valentine, Jr. Burial was at the Upton Church of the Brethren Cemetery.

The family wishes to thank everyone who remembered us in prayer and with cards and memorials. May God bless each one

who reached out to us in love and sympathy.

God's finger touched him and he slipped away
From earth's dark shadows to a brighter day;
God saw the road was getting rough,
The hills were hard to climb;
He gently closed his weary eyes,
And whispered, "Peace be thine."
To a beautiful garden this friend has gone,
To a land of perfect rest;
Though he is gone he still lives on
In the garden of memory.

The Frank Shaffer Family

DAVID CLAPPER

David Craig Clapper, born April 6, 1962, went to be with the Lord on Saturday, August 9, 2008 in a plane crash in the mountains of Papua, Indonesia. He was a missionary pilot.

He is survived by his wife of twenty four years, Beth (Hernley) Clapper and their five children; Judah, Tirzah, Natalie, Victoria, and Jasmine (ages 18 to 10).

He was a 1980 graduate of Shalom Christian Academy, Chambersburg, Pennsylvania and a graduate of Williamson Trade School, Philadelphia, Pennsylvania in the field of masonry. He was also a graduate of the Moody Bible Institute in Chicago, Illinois in their Missionary Aviation program.

Also surviving him are his parents Donald L. and Carol Clapper of Chambersburg, Pennsylvania and his siblings; Cindy, wife of Joel Fodor, Littlestown, Pennsylvania; Donald Clapper husband of Shendelle, Chambersburg, Pennsylvania; Daniel Clapper husband of Kristina, Chambersburg, Pennsylvania; Crystal, wife of James Noecker, Ridgelea, Wisconsin; Cheryl, wife of Ray Noecker, Kenya, Africa; Dwight Clapper, husband of Melisa of Dallas Center, Iowa; Charlene, wife of Wilmer Horst, Fayetteville, Pennsylvania; MaryLeta, wife of Tim Lehman, Chambersburg, Pennsylvania; and his maternal grandmother, Naomi Nicarry, also of Chambersburg, Pennsylvania.

He was laid to rest in the land where he served, Indonesia, the

land where he loved and served the Papuan people.

CLARA GUNDERMAN

Sister Clara Mae Gunderman was born October 31, 1902 in Elkhart County, Indiana, to Judson and Sarah (Long) Swihart. She passed away April 19, 2008 at the age 105 years. She was united in marriage to Harry M. Gunderman on May 27, 1923 in Goshen, Indiana. Clara was a charter member of the Dunkard Brethren Church, having her membership in the Goshen, Indiana and Vienna, Virginia Congregations. She lived in Vienna Virginia, 1933 to 1940. She returned to Goshen in June, 1940. She was a homemaker, well known and remembered for the beautiful quilts she made.

Clara is survived by one son, Reinhold O. (Velda) Gunderman of Goshen, Indiana; one daughter, Ruth E. (Woodrow) Wilson of Goshen, Indiana; seven grandchildren; twenty-five great-grandchildren, and twenty-nine great-grandchildren.

She was preceded in death by her husband, Harry M. Gunderman (1982); a stepson, Harry Gunderman, Jr; a granddaughter, Rebecca Wilson; a grandson, Ronald Paul Gunderman; one greatgreat-grandson, Brandon Troyer; four sisters, Edith Cripe, Esther (Phillips) Heeter, Ruth Hazen, Ruby Kendall; and five brothers, Carl, Floyd, Noble, Merle, and Donald Swihart.

Services were held by the family at the Yoder-Culp Funeral Home in Goshen, April 26, 2008, with Elder Terry Gunderman officiating and seven great-grandchildren singing. Casket bearers were great and great-great grandsons. Elder Tom St. John officiated the burial at the West Goshen Cemetery.

She will be greatly missed by family and friends.

COME SPRING (Dottie Rambo)

Well I stood in a lonely room of a mother old and gray Her voice so weak, she could hardly speak, I brushed a tear away. She was watching the little snowflakes falling on her window pane. She breathed a sigh and then replied, I'll be gone to be with Jesus come Spring.

Before the roses bloom in my garden
I'll be gathering flowers in a better land.
Before the fields are green, before the robin sings,
I'll be gone to be with Jesus come Spring

There's a big gate standing open, a gentle voice calls me home. Soon I'll be in God's country in a garden all my own With my troubles far behind me and my body free from pain, When the sun melts the snow and the warm winds blow I'll be gone to be with Jesus come Spring

And now the roses bloom in her garden And she's gathering flowers in a better land She's gone where Angels sing, earth's loss is heaven's gain But we'll meet when God gathers flowers come Spring

Clara's Family

NEWS ITEMS

2008 LEADERSHIP CONFERENCE

The 2008 Leadership Conference will be held, Lord willing, at Quinter, Kansas, November 7 – 9, 2008. The Lodging Committee asks that you contact Kevin and Lynette Guisinger to make your reservation by November 1, 2008. Their address is 411 Lincoln Street, Quinter, KS 67752. Their telephone number is 785-754-2261 and e-mail address is lguisinger@lycos.com.

There will be activities for the wives and families of officials attending the Leadership Conference. There will be public preaching services on Friday and Saturday evenings. All are welcome.

NOTICE TO ELDERS

Elders who plan to attend Leadership Conference, but did not attend 2008 General Conference, should bring a completed credential blank. There is a possibility that Standing Committee will meet during the Leadership Conference.

ANNOUNCEMENT

The quarterly newsletter for the Dunkard brethren Mission in Kenya will soon be available by e-mail. Please send an e-mail to clappernews@hotmail.com indicating your desire to receive the newsletter and you will be added to the distribution list.

Sister Lorraine Lorenz

MINISTERIAL LIST CORRECTION

The correct telephone number for Brother Verling Wolfe is 717-933-7014.

MOHLER, PENNSYLVANIA

The Lord willing, a series of Revival Meetings will be held from September 24 through 28, 2008, at the Mohler Congregation of Mechanicsburg, Pennsylvania. Our Evangelist will be Bro. Keith Snyder from the Lititz Congregation. We extend an invitation to all God's children far and wide, to attend and bring your unsaved loved ones. Please pray much that God will receive the glory due His Precious Name.

Sister Ruth Miller, Cor.

WEST FULTON, OHIO

The Lord willing, the West Fulton Congregation is looking forward to their Revivals to start on October 5 through October 12. Bro. Merle Sweitzer from the Shrewsbury Congregation is to be the speaker. Sunday morning services begin at 9:30, Sunday evening at 6:00, week nights at 7:30 and on Sunday, October 12 the closing service will be at 2:00 P.M. Please remember these services and Bro. Merle in your prayers. All are cordially invited to any or all of these services.

Sister Dianne Heisey, Cor.

LITITZ, PENNSYLVANIA

Once again as fall approaches we are looking forward to Revivals with Bro. Henry Walker from the Pleasant Home Congregation, Modesto, California as our evangelist.

Starting Sunday, October 12 and ending October 19 with all day services and Lovefeast. Sunday night services start at 7:00; Monday through Saturday at 7:30. Pray for Bro. Henry and these meetings. We invite everyone to come and worship with us.

Sister Miriam Snyder, Cor.

SWALLOW FALLS, MARYLAND

Lord willing, the Swallow Falls Congregation is looking forward to their fall revival meetings starting October 12, going through October 19 with Brother Justin Beck, from the Bethel, Pennsylvania Congregation. Please pray for Brother Justin as he prepares for

these meetings that he might bring forth God's Word. Everyone is welcome to come and share in these meetings with us. Services begin at 10:00 AM on Sunday mornings and 7:30 PM each evening.

Sister Marie Sines, Cor.

THANK YOU

Dear Brothers and Sisters,

We want to thank everyone for remembering us with cards on our 50th Wedding Anniversary. It is such a blessing to have Brothers and Sisters across the brotherhood thinking of us and loving us. We are truly blessed. Thank you from the bottom of our hearts.

Love,

Brother Henry and Sister Betty Walker

ADULT SUNDAY SCHOOL LESSONS FOR NOVEMBER 2008

Nov. 2 – More Than One Kind of Blindness Needs Healing – John 9:1-17

- 1. How are we like the disciples? The Pharisees? The blind man?
- 2. What is the healing for spiritual blindness?

Nov. 9 - Blind Faith Can't See - John 9:18-34

- 1. How does this man's faith develop through his various encounters with Jesus?
- 2. Note the blind man's testimony. How did the religious react?

Nov. 16 – A Sheep Discovers His Shepherd – John 9:35-10:18

- 1. What does Jesus mean by His discussion on sin and blindness?
- 2. What does Jesus the Shepherd mean to believers? Ministers? Hypocrites?

Nov. 23 - Thanksgiving - Philippians 4:1-23

- 1. How does right thinking lead to thanksgiving?
- 2. Compare and contrast thanksgiving and contentment.

Nov. 30 – Jesus Leaves No Middle Ground for Doubters – John 10:19-42

- 1. What was the Jews motive in questioning Jesus?
- 2. Why were they trying to separate Jesus' works from Jesus the man? Notice Jesus' response.

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR NOVEMBER 2008

Nov. 2 – A Great Deceiver – Gen. 3:1-24, Matt. 4:1-11, II Cor. 2:10-17, 11:13-15

- 1. List Satan's tactics used on Eve and Jesus. How do these compare to what he uses on you?
- 2. How are we equipped to deal with the Deceiver?

- Nov. 9 Our Protection II Chron. 16:7-9, Dan. 3:15-25, 6:11-23, Luke 21:18-19
 - 1. Does God always protect? Why or Why not?
 - 2. What is God's purpose in protecting His Followers?
- Nov. 16 Nonresistance Isa 9:6-7, John 18:36-40, II Cor. 10:3-6, Rom. 12:14-21, Gal. 5:19-26
 - 1. What is the TWO Kingdom theory about?
 - 2. What is required to be nonresistant? Faith? Love? Meekness? Humility?
- Nov. 23 Thanksgiving Ps. 105:1-5, 106:1-5, 107:21-22, 111:1-10
 - 1. What does thanksgiving do for us? Others? God?
 - 2. What does a lack of thankfulness show?
- Nov. 30 Nonconformity Rom. 12:1-13, I Tim. 2:8-15, I Pet. 1:13-16, 3:3-5, I John 2:15-17
 - 1. Where does nonconformity start? What changes need to take place there?
 - 2. How are holiness and nonconformity related?

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BIBLE MONITOR

VOL. LXXXVI

NOVEMBER, 2008

NO. 11

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

GRATEFUL REVIEW

Our helper, God, we bless thy name, Whose love forever is the same; The tokens of thy gracious care Begin, and crown, and close the year.

Amid ten thousand snares we stand, Supported by thy guardian hand; And see, when we review our ways, Ten thousand monuments of praise.

Thus far thine arm has led us on; Thus far we make thy mercy known; And while we tread this desert land New mercies shall new songs demand.

Our grateful souls, on Jordan's shore, Shall rise one sacred pillar more; Then bear, in thy bright courts above, Inscriptions of immortal love.

-Unknown

BE YE THANKFUL

As Thanksgiving Day approaches, we can look back on a year that has brought changes, both good and bad. Some changes have not been of our choosing, while others have resulted from some decision or action of ours. These decisions or actions have brought upon us the consequences attending those choices

Have we learned to be thankful for the times and conditions that come our way? Perhaps it is not hard to express our thanks for the pleasant and desirable changes that come into our lives. The greatest danger of these blessings is that we may tend to take them for granted. As we become accustomed to the Lord's blessings, eventually we begin to

feel entitled to His blessings. We feel no especial favor is being shown us, but that we are receiving our due from God. It is a dangerous thing, as David said, to presume upon the Lord. When we either feel He owes us a certain thing or that we are entitled to what we might wish or demand from Him.

If we have received conditions and situations which are not pleasant or desirable, we may feel there is nothing in them for which we could be thankful. It is not easy to perceive the good that may come out of bad situations. Death, disease, accidents, and disasters come into every life at some point. What is our reaction to these situations?

The expected reaction

THE BIBLE MONITOR

NOVEMBER, 2008

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would be to bemoan our fate and perhaps even accuse God of a lack of care. Difficult situations are tailor made for Satan's devices. He likes to get control of people's minds with arguments designed to put aside the goodness of God. Satan often tries to find an angle that will cause the affected person to become angry at God, because life is not as they desired. He certainly tried his best devices on Job. Surely, at the end of the ordeal, Job was glad that he had not done the expected thing and cursed God but instead had been faithful, if not always understanding. Job could look back and see the good that had come out of his hurting. He had gained a forgiving spirit as well as a double portion of earthly wealth.

Suffering can develop patience in a way that mental exercise can never accomplish. All the self-help programs and positive thinking seminars cannot produce patience like suffering can. Perhaps these methods will actually produce impatience as we struggle to bring about patience that is not based on experience. When we are weak and hurting, we can rely on God as He wished all

the time.

The saying is, "The bad things make us either bitter or better". As we consider the need for thanksgiving in our lives we can use all these situations to make our lives better Satan would wish that we would become bitter. He would want us to be bitter toward God. He would want us to be bitter towards others who have received blessings that have escaped us. He would desire us to become complainers, whiners, and moaners. He wants us to spread our discontent. bitterness and lack of thankfulness. We should never be a party to Satan's desires. If we can think of no other reason to be thankful than this, let us be thankful so Satan will not get the victory.

Do we always feel as thankful as we should feel? Obviously we do not. There are times when we become so depressed or self-centered that we do not feel thankful for much of anything. Those are times when we need to be thankful anyway. Just as we might not always feel like smilling, yet putting a smile on our faces will in the end make us feel more like smilling. We are commanded to be thankful.

Being thankful may not be just the thought of our minds at a particular time, but if we look at the situation we are dealing with, with a little thought we can find some facet of the problem that has a blessing attached. Job's boils were not conductive to thankfulness, but they became a means of developing patience and even forgiveness, so in the end he had something for which to be thankful.

As we approach another Thanksgiving Day, do we desire to be a truly thankful people? At this time of the year, the crops have been harvested, the work year is about finished, the fi-

nances, even if not as fulsome as other years, are better than what most people in this world have. Those laboring in the moral vineyard can look back and see the weekly services, the revival meetings, District Meetings, General Conference, Leadership Conference and other times of spiritual blessings and surely this has been a year full of spiritual blessings that deserves our thanks. Truly we have every reason to be thankful and no reason to be bitter.

Have you developed the habit of being thankful?

M.C.Cook

LIFE AND DEATH

Part Eight Conclusion

Is life the absence of death? Is death the cessation of life? There will be an existence for me either in Eternal Life or in Eternal Death. The choice is mine. The

Death. The choice is mine. The decision to walk in Christ today does not mean that I step into the Heavenly glass bubble that can only be touched by health, wealth, and all that is perfect. It means that I am a child of His, willing to follow the Shepherd and become as meek and trust-

ing as the sheep. I shall not want. His rod and staff comfort me and He is the Shepherd and bishop of my soul.

As a geriatric nurse for twenty seven years I have been at the bedside of dozens of deaths, and witnessed more than a handful of family deaths. It is not pleasant and it is not easy. But Jesus empathizes because He has been there and back. The Almighty, The Creator of the ends of the Earth, the High and Lofty One

has suffered a bloody, painful, shameful death. He knew its terror ahead of time as He sweat great drops of blood. And yet He went through it so that my death could be the door into Eternal Life.

I. too, shall face death, or at least its Valley. Death in all its loneliness, pain, and agony has been experienced by Jesus. The Law and the Prophets cannot comfort me. A healthy, one hundred twenty year-old Moses was buried by God: Elijah left this earth in a fiery chariot. And yet it was Moses and Elijah that met Jesus at the transfiguration and talked with Him about His decrease. Not His resurrection. to come, not His life in Heaven but the incarnation, not His life on earth, but His death. (Luke 9:28-31). What could that conversation have possibly been? The Law and a Prophet appear on an earthly mountain bearing Heaven's glory to talk with Jesus. To encourage Him? To comfort Him? As Peter, James. and John slept, the Law and a Prophet talked with Jesus about His soon-to-be decrease in Jerusalem

Yet, burdens are lifted at Calvary, not at the Transfiguration. The dazzling white garments, the faces aglow, and the voice thundering from Heaven do not meet my need in Death's Valley. But the suffering Christ of the Cross understands.

Is Jesus a guiding Shepherd or a bleeding Lamb? He is at the same time, both. John says. "Behold the Lamb of God!" He is a lamb without blemish. The Book of Revelation depicts a mighty Lamb that sits on a throne, opens seals, is worthy. and is the Light. This Lamb stands before the one hundred forty four thousand as they fall down before Him, and the twelve apostles of the Lamb will have their names forged for all eternity on the city foundation of the New Jerusalem. This Lamb provides blood to wash robes and to overcome. The sacrificial Lamb died (very dead) and resurrected to separate those that are His from all others. Those without sufficient oil, the goats, and those on the left will beg protection from the wrath of the Lamb, will not partake in the Marriage Supper of the Lamb, will be tormented in the presence of the Lamb, and will make war with the Lamb Their names are not written in the Book of Life of the Lamb slain from the

foundation of the world.

With Christ in me, and I in Christ surely goodness and mercy shall follow me all the days of my life. I need to take notice and be alert because both goodness and mercy are

at my heels like faithful, yapping puppies. And I will dwell in the house of the Lord, and with the Lord forever and ever. Amen.

Sister Mary Sue Moss Dallas Center, Iowa

THANKING GOD FOR TRUE UNITY

"We are bound to thank God always for you, brethren, as it is meet, because that your faith growth exceedingly, and the charity of every one of you all toward each other aboundeth." II Thess. 1:3

At Thanksgiving time the thanks given is usually concerning material blessings. And it is right and good to thank God for providing our every material need. However, there is a greater blessing in His supplying our spiritual needs.

Paul begins this verse with giving thanks for the brethren. This is a generic word which includes the sisters also. Do we thank God for our brethren and sisters that we worship with each Sunday or are we too busy nit picking to do that? Last October when I lost my forty year old daughter to liver cancer which was directly followed with having a stroke I had a new appreciation for my broth-

ers and sisters who supported me emotionally by their visits and their prayers and words of encouragement. This does not mean that I changed my mind on the things that continue to trouble me but it did change my attitude, with the help of the Holy Spirit, and my love for them.

Though the word unity is not used, we believe this is what Paul is referring to. He speaks first of all about their faith. This faith is what binds all true believers together regardless of their denominational name or non-name (though even the groups who say they are antidenomination do use a given name). We believe this Faith is based on three basic beliefs which we have referred to often in our writings.

First of all we thank God for God the Father. The Bible says that He is the one that draws individuals to salvation. Why some have never heard of Him is a mystery and a subject in itself.

Next we thank God for God the Son, the Lord Jesus Christ. According to Holy Scripture He is co-equal to the Father yet the Father is His head. Another great mystery. He is our redeemer. His shed blood on Calvary's cross is our redemption.

Last, but not least, we thank God for God the Holy Spirit which is perhaps the most mysterious of all. He is the One who convicts us of our sin and gives us the assurance of salvation.

If we accept the Trinity we will also accept the Holy Bible to be the infallible Word of God which is also part of our unity. We thank God for His Holy Word that leads us into Truth and is a comfort to our souls.

Paul says that he thanks God that our faith grows. This is an important aspect of our faith and we believe has a large part in true unity. God is the final judge of which "faith" will be acceptable to Him when it comes our time for judgment. In important matters of faith there is only one right. Our growth should be to seek that which the Bible truly teaches. Some things are personal convic-

tions. These can vary. Other things are our understanding of Scripture on such things as end time events. This can also vary. But if we have no consensus on what our church rules and regulations allow and does not allow we have confusion, not unity. I cannot understand how rebellion can be construed to be true unity.

Paul ends the verse with "charity (love) of every one of you all toward each other aboundeth." Love is the greatest test of true unity. This has been taken to the extreme that those living in obvious sin should be accepted as children of God. Yes, we are to love them. But allowing them to go on to their perdition is not love! True love is also not compromise on convictions based on Scripture. Popular radio and television (which I hope you do not have) preachers have brought confusion, not unity. Just recently I again heard a popular radio preacher "explain" why there is nothing wrong with wearing jewelry or make up. They encourage you to be active in politics. Many of them call what the church once deemed sin to be "legalism" if preached against or opposed. They support the killing for your

country as well as self defense. This has caused great confusion among many Anabaptists and we Anabaptist/Pietists.

Let us thank God for true unity and all our spiritual blessings. Let us express this by our love towards one another. As Bill Gather's song states, "I'm so glad I'm a part of the family of God, Washed in the fountain, cleansed by His blood." May

each Sunday and mid-week service be a thanksgiving to God.

True unity should be taught in the home, preached from our pulpits and practiced by each of our congregations. This would be a true Thanksgiving Day.

Brother James M. Hite 816 E. Birch Street Palmyra, PA 17078-2704

SALT

Matt. 5:13, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under the foot of men."

Jesus was talking to His disciples, see verse one. If you are a disciple He was talking to you.

Salt does many things according to the way it is used.

It enhances flavor. Job 6:6, "Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg."

It is a preservative. If there had been righteous persons in Sodom the whole city would have been spared. Gen. 18:32

All offerings were seasoned with salt. Lev. 2:13, "And every oblation of thy meat offering shalt thou season with salt: neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt." Num. 18:19, "All the heave offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons and thy daughters with thee, by a statute for ever before the Lord unto thee and to thy seed with thee." II Chron. 13:5, "Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?"

A spring near Jericho was bitter and was healed when Elisha cast salt into it. Il Kings 2:19-22. Today this spring still flows hundreds of gallons per minute of good water.

What is now the valley of salt was once a fertile plain. See Gen. 13:10. It is now a wasteland, including the salt sea in which no life can exist.

Jesus said, Luke 17:32, "Remember Lot's wife." She had looked back and was turned into a pillar of salt. Gen. 19:26

It is recorded in Matt. 5:13, Mark 9:50 and Luke 14:34. Jesus warned against losing our savour. Have you lost your savour?

Some examples: Solomon who, when he was young loved the Lord, but when he was older he loved many strange women. As a mostly good king, but when he was older and was diseased in his feet he sought not to the Lord but to physicians and he died.

Col 4:6, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

May God bless and keep you the salt of the earth.

Brother William Carpenter

MISPLACED CONFIDENCE

John 8:34, "Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin."

The old saying regarding alcohol is this: The man takes a drink, the drink takes a drink, and the drink takes the man. Sin never satisfies. It never keeps its promise. Sin is like salt water. Both appear quenching, but they really create thirst. Samuel Taylor Coleridge wrote, "Water, water, everywhere, not any drop to drink." A billboard advertising a name-brand cigarette says,

"They satisfy." Maybe they do for a moment, but in the end, emptiness and dissatisfaction. The more a sin is partaken of, the greater demand is made upon the sinner.

Sin is misplaced confidence. People say, "It will not hurt to do a little," but it seldom stops at a little. People believe that sin brings pleasure, and pleasure brings peace, but there is no peace to be found, only ashes. An example of this is found in drug addiction. With prescription drugs as well as

illegal ones, it takes more and more to do the job required. In the case of pain medication, it takes more today than what it took yesterday. After a while, nothing will stop the pain.

Satisfaction in earthly things is only fleeting. The Pennsylvania Dutch expression is, "It soon gets all." It runs out. You are left with nothing. But what are the promises of Christ? Isaiah 55:1 says, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come buy wine and milk without money and without price." You may say, "Why does it say buy wine and milk

when it is free?" The fact is, it is not free. The price has already been paid. God paid the price, but it is free to you. This Scripture implies satisfaction. This scripture implies Jesus Christ. In Psalm 107:9. "For he satisfieth the longing soul. and filleth the hungry soul with goodness." In Isaiah 58:11, "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not "

The Old Brethren-in-Christ hymnal has in it a gem which says it all:

All my life long I had panted For a draft from some cool spring, That I hoped would quench the burning Of the thirst I felt within.

Feeding on the husks around me, Till my strength was almost gone, Longed my soul for something better, Only still to hunger on.

Poor I was, and sought for riches, Something that would satisfy, But the dust I gathered round me Only mocked my soul's sad cry. Well of water, ever springing, Bread of life, so rich and free, Untold wealth that never faileth, My Redeemer is to me.

Hallelujah! I have found Him!
Whom my soul so long has craved!
Jesus satisfies my longings;
Through His Blood I now am saved.
-Clara Teare

Brother Lynn Miller

LIGHTS AND SIRENS

Recently as I was walking through my yard I witnessed a vehicle accident. A neighbor lady apparently had a seizure. shot through an intersection into a neighbor's yard and rolled her pickup. We hurried to the scene, found the pickup on its top, called 911 and tried to console the lady hanging upside down in her smashed pickup. We waited and waited and waited. We knew that help would soon arrive but seconds seemed like minutes and minutes became agonizing. What a relief to see a little green pickup turn onto Long Street and head my direction. No sirens, no flashing lights, no high speed, but I recognized the pickup. A calm, cool, collected, first responder. A trained professional

was entering the arena to take command of a potentially life threatening situation. Soon the sirens, flashing lights, and high speed were involved. Six or seven emergency vehicles and fourteen or fifteen trained in their field emergency technicians were on the scene. (Yes, right here in the rural western Kansas town of Quinter!) About thirty minutes later the lady was on her way to the hospital. All was well.??? Should we say under control? Much damage was done. Much repair and recuperation would follow. Without the immediate and proper response, the outcome could have been a lot worse

Does the church have a 911? Should the church have a 911? Does the church have first

responders? When we witness a spiritual wreck or attack how do we react? Do we shake our head and start the gossip chain moving or do we get on our knees? Do we tell the world or do we contact a few concerned prayer warriors? Do we let the target know that help is on the way, then follow through with support, guidance, and hands on relief? Would it be possible for our church to have a few first responders, familiar with spiritual warfare, to move to the aid of those in need? This would be a response that would compare to the lights and sirens that respond to physical accidents. We do not need the gloss and flare of lights and sirens, but for the hurting to know that help and support is on the way would be a relief. To realize that the help is sincere and genuine should not only be a relief, but stir the soul to its core. So many times the hurting seem to hurt alone or the hurt is intensified by negligent, uncaring or negative responses.

Wrecks will happen! Attacks will come! Are we capable of responding in a Christ like, spirit filled manner with or without the lights and sirens?

Brother Roger Swihart

GIVE THANKS

Ethel Beck

Thanks for our friends, yea, and thanks for our foes. Thanks for the burdens that only God knows. Thanks for the pressure that pressed us to God, Thanks for the staff, also thanks for the rod.

Thanks for God's presence each step of the way, Thanks for new heights we have gained day by day, Thanks for His Spirit now dwelling within, Thanks for His power and victory o'er sin.

When we think of our many blessings both temporal and spiritual, we scarcely know where to begin in giving thanks. Some people think they have worked hard for what they have and they have earned it, so why give God thanks? If we do not get the needed sunshine and rain for our crops our labor is in vain. "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men." Psa. 107:8. "Offer unto God thanksgiving; and pay thy vows unto the most high." Psa. 50:14. "Enter into His gates with thanksgiving and into His courts with praise." Psa. 100:4. "It is a good thing to give thanks unto the Lord and to sing praises unto Thy name most high." Psa. 92:1.

"Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." II Cor. 3:5.

Now why should we thank God? By these verses above we see it is our duty because of His goodness manifested toward us. We owe Him all praise and honor due unto His name. Then too, it is a good thing to do. David, the Lord Jesus, and Paul continually gave thanks and praise to God. We also must realize our dependence on God. We are not sufficient of ourselves, but we need God continually.

For what should we thank God? We should first thank Him for what He is and what He does for us. Our prayers should start with praise and thanks. Thanks should be given for His goodness, mercy, and holiness. "O give thanks unto the Lord; for He

is good: for His mercy endureth forever." Psa. 136:1. "Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness." Psa. 30:4.

Everyone should thank God for the temporal things of life. "He sendeth the springs into valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from His chambers: the earth is satisfied with the fruit of Thy works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth." Psa. 104:10-14.

"Nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts 14:17. As Christians we should thank God for the spiritual blessings. "Thanks be unto God for His unspeakable gift." II Cor. 9:15.

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins." Col. 1:12-14. How thankful we should be for the blessings of salvation. This should be a part of our daily prayer. Just to think what all the Lord Jesus has done for you and me, should stir our hearts to thanks and praise.

After we have been saved from the guilt and penalty of sin. we should thank God for His power to overcome day by day. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." I Cor. 15:57. "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place." II Cor. 2:14. Paul suffered so many hindrances and afflictions that he was grateful to God for deliverance, victory and triumph. Do we always thank Him for it?

When we think of the heavenly riches yet in store for the children of God, our hearts swell with gratitude and praise. "Blessed by the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again with a lively hope by the resurrection

of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." I Pet. 1:3-5. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21:7.

We thank Him for heavenly fellowship. "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved); and hath raised us up together, and made us to sit together in heavenly places in Christ Jesus: that in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus." Eph. 2:4-7.

We have access to spiritual knowledge for which we thank God. "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things

of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." I Cor. 2:9-12.

Paul thanked God for Christian service. "And I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief." I Tim. 1:12-13. Should we not also thank Him that He enables us for the task to which He calls us?

"In everything give thanks. for this is the will of God in Christ Jesus concerning you." I Thess, 5:18. This includes the unpleasant things in life and those distressing to the flesh. "But I would ve should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel: For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, according to my earnest expectation and my

hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death." Phil. 1:12, 19-20.

Peter encourages saints through trying times, to rejoice in their future hope. "Wherein ye greatly rejoice though now for a season, if need be, ve are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love: in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." I Pet. 1:6-9. Even though our faith be tried and we are in heaviness for awhile, we can thank God for His presence, and for the glories awaiting us if we are faithful. The apostles counted it joy that they were considered worthy to suffer for Christ.

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4:6. When shall we thank God? We have already considered in times of trial as well as in times of joy. We should thank Him daily for the temporal and spiritual blessings. Also in public worship and among believers. "I will give Thee thanks in the great congregation: I will praise Thee among much people." Psa. 35:18. "Give thanks unto the Lord, call upon His name, make known His deeds among the people." I Chron. 16:8.

We are to give thanks among unbelievers. "Therefore I will give thanks unto Thee, O Lord, among the heathen, and I will sing praises unto Thy name." II Sam. 22:50. "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Eph. 5:20. This takes in a lot – at all times and for all things. Our life should be one of continual praise and thankfulness unto God. Obedience to His word will show our gratefulness as well as expressed by our lips.

"And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." Col. 3:15.

Thankful for all life's leanness here below,
For all earth's little heartbreaks and despairs;
For every loss sustained, that I might know,
How much, how very much my Father cares;
Thankful for every wound unto my pride,
For all ambitions of the flesh that failed,
For poverty and pain, and dreams denied—
To teach me how completely Christ prevailed.
"In everything give thanks," seems hard at first,
But, oh, it is the gate through which I see,
When men forsake and life has done its worst,
The Christ of God who hung on CalvaryAnd gave me so much to be thankful for,
Though all else fails, how could I ask for more?

-Helen Frazee Bower

Selected from the November 15, 1948 issue of the Bible Monitor

TRAVEL

A journey to a long anticipated destination contains both exhilaration and frustration. There is a dream like atmosphere as one is traveling toward a place he has long desired to visit but had thought it would be impossible to ever be there. But along the journey there can be many delays and frustrations as economics, safety, and time schedules collide.

Elder Robert Lehigh and this Editor were privileged to attend the Three Hundredth Anniversary Celebration of the founding of the Brethren in Schwarzenau, Germany in August 2008. The Board of Directors of the Brethren Encyclopedia, through committees in the United States and in Schwarzenau, was able to organize a two day event to celebrate the decisive stand made by Alexander Mack and his associates in 1708. While in Schwarzenau, we reminded each other that this was really happening and was not just a dream.

For us to actually be in Schwarzenau required a great deal of planning, not just dreaming. The plans were laid for the journey several months before the actual time of travel. There had been decisions made in both households concerning the feasibility of the trip. It was early decided that we would not be able to go on an extended tour of Brethren historical sites in Europe with our spouses. It was agreed that the two of us would go on this trip without our spouses since it would be a very quick trip.

The arrangements for our travel were entrusted to a travel agent, so our flights would be as economical as possible. Because we desired to travel together as much as possible. even though we live near the east and west coasts of this country, the travel agent arranged for us to meet in Houston, Texas. Brother Lehigh flew from Baltimore, Maryland while I flew from Ontario, California, We met in the Houston Airport. From there we flew to Newark. New Jersey, which was our departure point for our flight to Frankfurt, Germany.

The Secretary of the Brethren Encyclopedia Board had given us much needed advice concerning our trip within Germany. From his experience while arranging the program for the celebration he shared good advice with us concerning transportation and lodging while traveling. He actually made our reservations at the gasthaus in Schwarzenau.

While boarding the plane in Houston, an older woman asked us if we were going to Schwarzenau. She told us she was going there also and was on her way to Newark to meet her tour group. Apparently our coats were the key that identified to her that we might be going to Schwarzenau. At Newark we met her tour group, which was a group of Grace Brethren who were going to attend the celebration in Schwarzenau We ended up being on the same flight and seated with some of their group.

One of the frustrations of the journey were the delays, while on the plane, waiting to take off. There had been short delays at the other airports, but the delay at Newark was considerably longer. At one point while sitting on the runway, the pilot announced he was going to shut the engines off to conserve fuel. After the engines were shut off about forty minutes, he was able to get in line and it was not so long until the

plane was able to take off.

The flight over the Atlantic was uneventful. It was during the night so some were able to sleep. Others could read or enjoy other entertainments provided by the airline. A meal was served during the flight. It was interesting to follow the display on the monitor of our progress across the many miles to Germany. We landed safely in Frankfurt just a few minutes behind schedule at mid morning German time. After going through a short interview with German officers, our baggage was passed through customs without being checked.

We soon arranged for our railway tickets at the airport. where we boarded the train that took us to downtown Frankfurt. where we boarded a train for Marburg. The train ended up being a local rather than express train which we had hoped to get. There were several stops along the way, including one to separate one part of the train which would go in a different direction. We safely arrived in Marburg. After orienting ourselves we were able to find the Best Western Hotel, where we were able to store our luggage while we toured the city.

By prearrangement we were part of a walking tour of Marburg led by a professor from Manchester (IN) College. He has spent considerable time in the city of Marburg over the past forty years. His wife is a native of Marburg. He has taught several semesters at Philip University. He was well qualified to lead us through the city and to point out various historical sites. We were able to visit several old churches. The primary church we visited was Elizabeth Church, which was built in the 1200's

Marburg is important in German Protestant history. Philip the ruler of that area was the first ruler to protect and sanction the work of Martin Luther. The University he established in the 1500's in Marburg was the first Protestant University in the world. Much of the old city of Marburg, including some of the old churches, is owned by the University. After climbing the hills and stairs throughout the old part of Marburg, our last stop was the archives of the University.

The archivist invited our tour group into a room where she had several books to show us. There we saw, but did not

touch, books published by Gottfried Arnold. His books helped the first Brethren to understand the practices of the primitive first century Christians. Of greatest interest to us were the original edition of Alexander Mack's book, Rights and Ordinances, and the first Brethren Hymn Book. There are only three known copies of this 1720 Brethren Hymn Book.

As we attempted to order a meal that evening we met with another frustration. Europeans are not used to using ice in their drinks. So it was with difficulty that we persuaded our waitress to find some ice for our glasses. We also found that ordering water meant we would receive mineral water which was infused with gas. So we finally learned we must be very specific in ordering ungassed water

We attended the Peacefest which was held in an old Lutheran Church. Various Brethren from the United States along with German peace groups came together for this service. It was interesting.

After returning to the Best Western to reclaim our luggage, we were driven to Schwarzenau. It was a journey

of nearly an hour, mostly on back roads. Schwarzenau is a small town and not a place readily recognized by the native Germans who do not live in the vicinity. We were delivered to the Kassel Pension Gasthaus, where a room awaited us. We had a comfortable bed, plenty of closets and dressers, and a shower in our room. We were glad to go to bed after nearly two days of being on the go.

While in Schwarzenau, we enjoyed being on our own. We could walk to all the activities connected with the celebration. We had access to our room throughout the day. We found the German people to be very friendly. They were helpful. Whether they spoke English well or not, they wanted to try. So we were never in need of the German phrase book we had taken along.

The celebration was a time of meeting people from all parts of the world. It was enjoyable, but at the end of two days it was at an end. We now must retrace our steps and return to our homes. We reluctantly had to leave Schwarzenau on Sunday evening. We had previously made reservations at a hotel in Mainz. We must be in

Mainz, near the train station so we could return to the airport in Frankfurt for our flight home. How we made that journey will be the subject of another article. We did make it to Mainz to our hotel.

Here we could enjoy the luxury of air conditioning. We had a comfortable room. Before leaving the hotel we enjoyed a very bountiful breakfast. Meat, bread, eggs, and cereals were at our fingertips. We could choose whatever we wished. The plates were real, the silverware was metal, and the coffee was served in china cups.

After it had threatened rain throughout our stay at Schwarzenau, we finally had rain while we were in Mainz. By the time we went to the railroad station, the rain had turned to drizzle. We were able to secure our tickets from the dispensing machines. It was not long before we boarded our train for the Frankfurt airport. The train was full of commuters and perhaps other travelers as well. This meant we must stand with our baggage near one of the doors

There were lines in the airport as we wended our way through the airport to the ticket

counter where we would check in and check our baggage. We had to meet a German officer who questioned us about our stay in Germany, followed by him stamping our passports. We passed quite quickly through security without taking off our shoes. The screeners were pleasant and made small talk as we went through the line.

We entered the waiting area for our flight. We boarded the flight, but again there some delay on the runway. We made the return flight over the Atlantic without incident and landed at Newark. There we had to pass through security, find our baggage and go through customs. Outside of waiting in line we had no problems with customs. We did not need to open our bags to have them searched.

Bro. Bob and I had a light refreshment in the food court. Then came time to part for he would go from Newark to Baltimore. I would go from Newark to Columbus, Ohio where I would meet my wife, who had flown there from California dur-

ing that day. There was another security check to go through. The flight was delayed about two hours. But finally late that night I met my wife in the Columbus Airport. It was good to be back and with my loved one.

This quick journey to Germany, with its joys and frustrations, reminds us that the journey of life is full of both joys and frustrations. As we eye our goal of an eternity to be spent with our God and Savior, we have to make the journey through rough times and through dreamy times. There will be challenges and there will be mountain top experiences. Let us enjoy the blessings along the way as we know there will also be some difficult times also.

To make the journey to the heavenly Land, we must first be sure we have our ticket. That ticket comes only through Jesus Christ. Counterfeit tickets will not get us where we want to go. May God bless and guide each on the heavenly journey as they meet the joys and frustrations of the way.

Brother Milton Cook

BIBLE STORY

PEACE BETWEEN JACOB AND ESAU Rudy Cover

"And Jacob lifted up his eyes and looked, and, behold, Esau came, and with him four hundred men." When Jacob had last seen his brother. Esau had threatened to kill him. Jacob had deceived and lied to his father, Isaac, to obtain the blessing and Esau was very unhappy about the whole thing. So Jacob had cause to be worried about meeting Esau, But the time had come and Esau was coming with four hundred men. Jacob had already sent gifts to his brother and so as a final act of defense had put the handmaids of Leah and Rachel ahead of them with their children, then Leah and her children, and last of all Rachel and Joseph whom he loved most. Then Jacob went before them and bowed himself seven times to the ground until he came near to his brother. Esau. It had been almost twenty years since the brothers had met and God had blessed them both. Old grudges did not mean now what they once did and when Esau saw Jacob coming to meet him, he ran to him and fell on his neck and kissed Jacob and they both wept.

Esau wanted to know who

the children and women with Jacob were and Jacob said they were those that God had given him. Then the handmaids and their children came to Esau and bowed themselves and then Leah and her children and finally Rachel and Joseph. This was the custom in that time - just like we would shake hands with someone. Then Esau asked what Jacob meant by sending the droves of sheep that Jacob had sent on before and Jacob said that he did it that he might be forgiven and that he could find grace in the sight of his brother, Esau.

Esau replied, "I have enough, my brother; I don't need anything – keep what you have for yourself." Jacob insisted that he receive it because it seemed to him since he had seen his brother's face, it was as though he had seen the face of God. So Esau took a present of Jacob and they went on their way – Esau to the land of Seir and Jacob to the land of Succoth.

What a beautiful picture this is of how God can turn hate into love. God had blessed them both so they had need of noth-

ing. The land was big and their flocks were plentiful. They could live in peace with one another.

When we feel we have been wronged by someone, let us look to God whose love is so great He

can forgive and forget the sins of all those who trust in Him.

Selected from the September 1, 1974 issue of the Bible Monitor

DIVINE PROPRIETY

Luke 10:42-45

There is a pure strain of divine propriety
That's prevalent in the life of God's child
He takes that proud, arrogant, willful self
And shapes and fashions into something mild.

Mildness isn't cowardice or stubborn deceit But the dynamic Spirit of the Living Christ It's the divine blending of humility, grace It is giving beyond what will just suffice.

It is divine justice coupled with His mercy
The inner desire for humble Holy discretion
In the light of the Holy Spirit's prompting
A redeemed soul in control of its action.

It thinks what's right and not convenient Proper decorum in dress, behavior 'n speech Is the motive of my heart and soul pleasing? Is God honored, exalted 'n glorified in each?

Do I desire this spiritual fruition in other? Am I actively involved in some ministry? Am I ready to sacrifice my life for Christ? Is the world aware of Him or is He mystery.

Divine propriety is our blueprint to heaven It is the golden thread binding God's Word It is the proclamation of the Holy Spirit Am I all things that Christ might be heard?

> -Paul Daniel Ayres Selected by Brother Ross Sines

OBITUARY

ESTHER MARIE COVER

Sister Esther Marie Hitch was born in Modesto, California, to Earl and Mary Hitch, on June 10, 1918. She went to be with the Lord on August 15, 2008, being 90 years 2 months, and 5 days. Her parents, her husband Rudy, one brother William, one grandchild, and two great-grandchildren preceded her in death.

Mom chose Jesus Christ as her Savior and Lord at the age of seventeen, and was baptized and united with the Old Brethren Church along with several others, including her husband-to-be, Rudy Cover. In 1968, Mom and Dad transferred their membership to the Dunkard Brethren Church. She served the Lord faithfully all her Christian life.

Esther Hitch married Rudolph Cover on June 10, 1936, on her eighteenth birthday. They were together seventy one years, celebrating their fiftieth and sixtieth anniversaries, with many loved ones present.

She is survived by their three daughters: Marilyn Coning and her husband Melvin of Goshen, Indiana; Letha Wagner and her husband Joseph of Modesto, California; and Linda Cordrey of Modesto, California; twelve grandchildren; fifty eight great-grandchildren and three great-grandchildren.

Our family lived on a goat dairy on Carver Road in Modesto, California and in 1946 we moved to Long Barn, California. 1954 found us in Oakhurst, California, and in 1959, on an apple ranch in Tuolumne, California to settle for awhile. We camped in the woods many summers on location of Dad's timber work. No matter where we lived, Mom enjoyed cooking and keeping things neat and clean. Our home was filled with joy and good times. Mom was a generous and hospitable person, and our table often included from one to ten extra people. She was expert at writing letters and sending cards of encouragement and news to her own family as well as her church family and friends. She loved to sing, and even sang up to the last few months of her life. At times, even though her mind was confused, the words of hymns were there, along with her lovely alto voice.

In their retiring years, Mom and Dad moved back to Modesto,

where they served the church and traveled as often as they could. They delivered greeting cards to independent grocery stores throughout Mariposa, Stanislaus, and Fresno Counties.

Mom was a good mother and loved her family dearly. She always set a premier example of friendship, clean living, telling the truth, and orderliness. She had a gift for remembering names and details, and thoroughly enjoyed conversation, reaching out to others less fortunate than herself.

Mom will be greatly missed by her family, church, relatives and friends. We know that to be "present with the Lord" was where she wanted to be. To know that she is now with her loved ones...healthy and free from pain is a joy to us, and we look forward to joining her when our time comes.

Funeral services were held August 20, 2008 at the Dunkard Brethren Church, Modesto, California with Elder Lloyd Wagner opening and Elder Mark Cordrey giving the message. Interment at the Wood Colony Cemetery with Elder Henry Walker officiating.

MY FIRST DAY IN HEAVEN

As I laid so weak in my hospital bed, Each breath I took a great struggle; My family all came 'round with sweet words, I was so sick and confused in my head.

Then I heard their voices arise in song, My favorite of "No Tears in Heaven", Could it be...really be, that I'm getting close To going where I've longed to be?

Dimly, now brightly...I surely can see! Why, it's heavenly white-robed angels; With arms opened wide and smiling, Yes, beaconing and coming for me!

All at once, I rose quickly...I'm free
To move and go to their voices:
"Come, Esther, Jesus is waiting for you,
By the side of that beautiful sea!"

In no time at all, we came to bright light, "Oh Jesus", I fell at His feet, "It's really You...I'm not dreaming," This was pure joy, relief and delight!

"Thank You for all You have done," I said, "Go see your family, they're waiting," Oh Rudy...Pop...Mom...Barbara, William, All arms for me were outspread!

We strolled around...Is that my new home? No brooms...all is perfectly clean; The flowers, the grass, and the tress all thrive, With the light from Jesus, the Son.

No pain, doctors, nurses, or doses; All here are radiant and glowing; Rudy's so young, strong, and handsome, He says I'm lovely, and hands me pink roses.

The River of Life here is crystal clear; The Tree of Life bears sweet fruit; I can't begin to explain how it is... You'll have to wait 'til you're here!

Whatever trials you have to go through, Life's a test to see if we're faithful; Suffering and pain are all in the past; We're waiting for you to come, too!

Lovingly,
Esther

-Sister Linda Cordrey

We wish to thank all of our Brothers and Sisters across the Brotherhood for their prayers, cards, letters, flowers and food given to us during this time in our lives. We will miss Mom but now we are looking forward to being reunited when our time comes. The Lord does all things well.

The Family of Esther Cover

NEWS ITEMS

2008 LEADERSHIP CONFERENCE

The 2008 Leadership Conference will be held, Lord willing, at Quinter, Kansas, November 7 – 9, 2008. The Lodging Committee asks that you contact Sister Lynette Guisinger to make your reservation by November 1, 2008. Her address is 411 Lincoln Street, Quinter, KS 67752. Her telephone number is 785-754-2261 and e-mail address is lguisinger@lycos.com.

There will be activities for the wives and families of the officials attending the Leadership Conference. There will be public preaching services on Friday and Saturday evenings. All are welcome.

NOTICE TO ELDERS

Elders who plan to attend Leadership Conference, but did not attend 2008 General Conference, should bring a completed credential blank. There is a possibility that Standing Committee will meet during the Leadership Conference.

PLEVNA, INDIANA

The Plevna Congregation in Indiana is looking forward to holding a one week Revival meeting with Brother Curtis Andrews as our speaker. Services will begin Sunday October 19 at 9:30 A.M. Evening services will be nightly at 7:30 P.M. Lovefeast will begin Saturday, October 25 at 2:00 P.M. with Examination service and the Lovefeast following in the evening.

Sister Jane Lorenz, Cor.

PLEASANT RIDGE, OHIO

The Pleasant Ridge Congregation is planning to have a Harvest Meeting/Lovefeast weekend, November 14 through 16. Bro. David Rice from the CornerStone Congregation will be the speaker. Services will begin Friday evening and Lovefeast will be Saturday evening at 7:00 P.M. There will be a potluck on Sunday with closing services at 2:00 P.M.

Everyone is invited to come and worship with us. Please keep Bro. David in your prayers as he prepares for these services.

Sister Martha Heer, Cor.

ADULT SUNDAY SCHOOL LESSONS FOR DECEMBER 2008

Dec. 7 - Love Compels Hazardous Journey - John 11:1-16

- 1. Explain the sense of Jesus' statement in verses 9 and 10.
- 2. How would you describe Thomas' mindset?

Dec. 14–Jesus, Who is able to do Exceedingly, Abundantly–John 11:17-44

- 1. Were Martha and Mary chiding Jesus for not coming before Lazarus died?
- 2. What do the words in verse 35 mean to you today?

Dec. 21 - The Birth of Christ - Matthew 1:18-2:18

- 1. What provision was given in the law to describe a relationship during the espousal period?
- 2. Where are the two prophecies found that are referred to in verses 15 and 17?

Dec. 28 – The Plotting of Man Used to Fulfill God's Plan–John 11:45-57

- 1. Was the concern expressed in verse 48 a legitimate concern?
- 2. Did Caiaphas understand the things that he spoke?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR DECEMBER 2008

Dec. 7 – Athletics–I Cor. 9:24-27, Gal. 5:7, Phil. 3:14, Heb. 12:1-2, II Tim. 4:6-8

- 1. What characteristics define a good athlete?
- 2. Upon what must a runner focus?

Dec. 14 – Fellowship – Gen. 5:24, 6:8-9, Ps. 73:23-28, Matt. 18:19-20, Luke 24:15-32, I John 1:3-10, John 15:4-10

1. Can one have fellowship with the Father if he is not abiding in the vine?

2. Can you have true fellowship with believers without having fellowship with the Father and Son?

Dec. 21 – The Christmas Story – Luke 2:1-33

- 1. Was it simply coincidence that the birth of Jesus and the journey to be taxed happened at the same time?
- 2. Did the coming of Jesus bring peace on the earth?

Dec. 28 – Appearances – I Sam. 16:4-7, Matt. 6:1-5, 6:16-18, Luke 20:46-47, II Cor. 5:12, 10:7

- 1. Ask yourself often this question: What motivates me to do what I do?
- 2. What sin within our own hearts causes us to do things simply for appearance sake?

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BIBLE MONITOR

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NO. 12

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

TELL THE WORLD THAT JESUS SAVES

Tell the world there is a Savior Who fulfills His ev'ry claim; He is able to deliver All who call upon His name.

Tell the souls weighed down with sorrow, Tried and tempted, lone and weak, They can know His full salvation, Find in Him the help they seek.

Tell the nations in subjection,
There is hope in Christ the Lord;
He will liberate from bondage
All who heed His blessed Word.

Hasten, Christian, to proclaim it, Hungry souls He waits to feed; God in His great love has given Christ to meet man's ev'ry need.

-A.H.Ackley

SAVIOR, THE SON OF GOD

There are many reasons people celebrate Christmas. Many are interested in a day off of work. Others are hoping for presents that fulfill their wishes. Others see it as season of festivities and social interaction. Some have a concept of worshipping God through the events of the season. Some regard it as a time for family activity and togetherness. Some would rob it of all Christian significance. Some think of it as warm and fuzzy season surrounding the manger scene. Some enjoy the commercial aspects of the holiday. Others just like having a good time: it is season of parties and jollification. It is often a season of good will, when factions can at least be civil toward each

other. There would be some who would prefer there was no observance of Christmas; they find fault with any public recognition of Jesus Christ.

Christians vary in their celebration of the season. Some will enter into the festivities with a great deal of enthusiasm, while others will limit their participation. There are certainly dangers in either ignoring it or in becoming overly enthralled with it. The danger is ever present of making the holiday a holiday for its own sake. When presents, trees, lights, debts, and partying become paramount, the central thought of Christmas will be robbed of its meaning. The central character of Christmas may very well be denied a room in the inn of our hearts

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even though we are supposedly celebrating Him.

To avoid that danger we must know who He really is. Much of his life and being have been robbed of its true meaning and a characterization has been substituted. The Babe in the manger presents a lovely picture of the meek and mild Jesus, not fully realizing that it took more mettle and strength to fulfill His purpose on Earth. The wise men come to worship him, bringing Him gifts of great value. So we assume that gifts of material value are what He seeks, forgetting that what He really wants is our worship.

The Apostle John wrote that our understanding of Jesus is the key to whether we are followers of truth or error. In I John 4, John writes that as followers of truth, we must know that Jesus is the Savior sent and anointed by God to bring the Good News of salvation to this world. To believe anything less than Jesus is the Son of God and God of Very God is to deprive Him of His rightful place.

There are many views of Jesus. Some would see Him as a mythical character that helps us to be good. Most would view Him as a historical character

who preached and did good. perhaps to inspire us to do good deeds. Some would see Him as an encourager of those who are weak. Some believe He brought an ethical system that would help us to live a fuller and freer life. Even the major religions of the world view Him as a prophet, who has offered some good teachings. Some see Him as a great Teacher, believing that His primary function is give us instruction in how to teach or to help others. He is viewed as a leader of a major religion in this world by many. All of these views may have an element of truth within them, but they all miss the crucial importance of who He really is.

His name is Jesus. That tells us that He is the Savior. He came to seek and save the lost. He not only gave good teaching and excellent advice concerning our relationships with others, He came to die that sinners might have their sins forgiven. In the forgiveness of sins, they have the opportunity to reestablish their rightful relationship with God. As long as sin disrupts the relationship, there can be no peace within. Not being right with God brings restiveness and distress, the

very opposite of peace.

His name is Christ. The name "Christ" is the Greek equivalent of the Hebrew "Messiah". He is the anointed and chosen of God. He was sent upon a very special mission. He came particularly to the Jews who had been awaiting their Messiah for centuries. He came but they did not recognize Him. because He came in a way that did not fit their understanding of the Messiah. They remembered the scriptures that pictured a glorious general that would deliver them from their unhappy situation as the conquered. They misread the parts that also showed Him as a suffering Savior He did not fit their view of Him so they rejected Him.

The truth is not established by the views of men. The truth

is what God has given to men through His Son and through His Word. "Thy word is truth" John 17:17b. The opinion polls of men on what is right or wrong cannot establish what is true. Truth is not established by the number of men who believe and practice it; it is established by God alone.

In this Christmas season, we must be careful that our worship and activities are indicative of the truth. We must acknowledge Jesus as who He really is. We, as believers, must set Him forth as the Savior, sent and anointed by God, in a world which has many views concerning Him.

How will you convey Jesus to the surrounding world this Christmas season?

M.C.Cook

BORN TO SET HIS PEOPLE FREE

"Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage." Galatians 5:1

At this season we hear much about the birth of Christ. We personally believe it is much more important that He was born of a virgin than the exact month, day and year that He was born into this world from Heaven.

There is also much speculation as to why He was born. We believe a very important aspect is expressed in the song by Charles Wesley, "Come thou long expected Jesus" which contains the title of this

article.

When speaking of born to set His people free two questions come to mind. First how does He set His people free and secondly, who are His people?

He did not come to set His people free from political oppression as the Jews believed and the modern day social gospel teaches. Rather He taught His followers that they would suffer persecution. While He is able to set individuals free from literal prisons, this was not His reason for coming. He chose not to set John the Baptist free or many other martyrs. It is the church's duty to clothe the naked and feed the hungry but this is not why Jesus came. At one point He told us that the poor you will have with you always. It is wonderful that ministries build homes for the needy and go into areas stricken by natural disasters but He did not come to give shelter to those in need.

Unfortunately, many churches today teach that the things mentioned are the salvation that He came to bring. He came to free us from our sins. He came to set us free from the prison of such addictions

as alcoholism, drug addiction, sexual perversion and tobacco. He came to clothe us with His righteousness and to feed us with the bread of life. He is our shelter in the time of storms of life that brings brokenness and heartache. He did all of this through His shed blood on the cross and His resurrection from the dead.

The question of who He came to set free is a little more complicated. The complication comes when it is determined who exactly are "His people." It is definitely taught that in the Old Testament era the Jews were God's chosen people, the elect. In connection with this, if the Jews were God's elect, and they definitely were, why were some Jews lost for eternity, according to Scripture, if the elect are all predestined for Heaven? It cannot be denied that Christ came first of all for the Jews. However, the teaching that since the Jews refused Christ's offer God initiated a parenthetical "church age" cannot be found anywhere (that we have found) in Scripture.

A major problem is what is known as replacement theology. They teach that the Church replaced the Jews. We now believe that the true Church resulted in a progressive development, much like that of a child. The embryonic period of the Church centered around Israel in the Old Testament. All the miraculous signs and symbols experienced were forerunners of the birth of Jesus Christ and the Church. Christ Himself was also present even before the Creation, like the Father He had no beginning. Many also believe Christ appeared in what is known as theophanies.

The gestation period took place when Christ walked the Earth. It was then that He gave many instructions to the church. Matthew chapter eighteen is an excellent example. Of course "The Sermon on the Mount" has been the Brethren guideline from the start. (Dispensationalists teach that this is for the Jews during the Millennium.) He also designated Himself as the Head of the Church during this period. Along with this He set the perfect example of how members of the Church should react to situations and respond to challenging questions.

The birth of the Church took place at Pentecost, although

this has been challenged. This was when the Holy Ghost, promised by Christ, began to fill every believer, unlike when He either merely came upon individuals or filled them at certain times.

Even at this time the Church was made up of Jewish believers. It was later that the Gentiles were included, which caused quite an uproar.

To say Jesus Christ came to free us from the Law brings various reactions. They vary from those who say we are still under the Law to those who say the Law has been completely done away with. We believe both are extremes. The moral law is still in effect and made more stringent by Christ. The Brethren have historically taught that our faith and practice is the New Testament.

Paul, by the Holy Spirit, taught there is no longer Jew nor Greek (Gentile). We are all saved the same way. Jesus Christ came to set (all) His people free. Hallelujah!

Brother James M. Hite 816 E. Birch St. Palmyra, PA 17078-2704

THE SAVIOR OF ALL AGES HAS COME

Howard J. Surbey

We are again approaching the time of the year that is most generally observed as the time of the birth of our Lord and Savior. Whether we have the exact day or not should not concern us as long as we observe its anniversary. Birthdays of great men are observed with a significance depending upon the esteem of the one observing them. I am convinced that no child of God can reverence, respect and hallow this day too highly.

The first question is, Why did the Son of God come to earth? Many scriptures and reasoning could be given but none is as complete in a few words as in Christ's prayer to God. "These words spake Jesus, and lifted up his eyes to heaven, and said. Father, the hour is come: giorify thy Son, that thy Son also may glorify Thee: As thou has given him power over all flesh, that he should give eternal life to as many as thou has given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Jno. 17:1-3.

That He might give eternal life. How poor and miserable we

would be, spiritually, if Christ had not come. What a sad picture of sinful human beings trying to serve God and avoid His wrath when we did not even know Him or His will. Christ came to reveal God and His will to us. We need to know Christ also because He is our sacrifice for sin. Through the shedding of His blood our sins are blotted out and we are enabled to worship, obey and serve our Creator.

"For so hath the Lord commanded us, saying, I have sent thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." Acts 13:47. I am convinced that the sins of those before His death are carried forward to the cross through their sacrifices and obedience to God's law, and the sins of those since His death are carried back to the cross through faith in Him as their Savior and their obedience to His words.

For centuries many Godfearing people were looking for Christ's coming as was noted in the last issue. When John the Baptist heard of Christ's works and could not go to him

because of his chains, he sent this question, "Art thou he that should come, or do we look for another?" Matt. 11:3. Numerous statements of individuals are recorded to show that they looked and trusted that a Savior should come. However there was a difference of opinion how He should come and when and where. You need not study the scripture long until you will find that all these details were foretold and only needed to be looked up and believed. How thankful we can be today that however remote and difficult these prophecies may have seemed that they all were definitely and systematically fulfilled

"And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and that God hath visited his people." Luke 7:15-16. "God is a Spirit: and they that worship him must worship him in spirit and in truth. The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come. he will tell us all things. Jesus saith unto her, I that speak unto thee am he." Jno. 4:24-26. Do you believe that Christ told us these "all things" and are you

willing to accept them?

"Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world." Jno. 6:14.

"And Jesus, when he was baptized, went up straightway out of the water; and lo. the heavens were opened unto him, and he saw the Spirit of God descending like a dove. and lighting upon him, and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. 3:16-17. Here the Spirit of God descends putting His approval on the obedient Son and the very voice of God testifying that this was the Son of God. If we cannot believe these two heavenly witnesses we might as well cast away the remainder of the word of God. "Whosoever denieth the Son, the same hath not the Father," I Jno. 2:23.

"Behold, thou shalt conceive, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no

end." Luke 1:31-33. Jesus has come to set up that everlasting kingdom, will you accept Him and enroll your inheritance in such a kingdom?

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is

athirst come. And whosoever will, let him take the water of life freely." Rev. 22:16-17. What a reward and how cheap. Whosoever will, regardless of wealth, race or inheritance. Trust and obey, for there is no other way. Repent and accept His pardoning grace before it is too late.

Selected from the December 15, 1948 issue of the Bible Monitor

JESUS CHRIST - OUR REDEMPTION AND SALVATION

C. M. Kintner

He made atonement on the sacred cross of Calvary for the sins of the whole world, that our fore-parents brought upon the whole human family by their transgression in the Garden of Eden, Gen. 2:15-17; 3:22-24. His birth brought our Savior and Redeemer from Heaven. His life gave us the plan of salvation, the saving gospel of grace. His death gave His all. He made the great sacrifice to save fallen humanity from sin and destruction. The Garden of Eden is a symbol of the Kingdom of God, separated from the world by sin, John 18:36.

First provision: Every child born in the human family is hereditary of the adamic sin, but Jesus' death has redeemed all children in their helpless state. They are free, born without sin into God's kingdom – the Adamic sin is cancelled. Jesus died once for all. There is no more sacrifice for sin, Heb. 10:10-26. Every child that dies under the age of accountability is saved.

Then were there brought unto Him little children, that he should put his hands on them and pray and the disciples rebuked them. But Jesus said, "Suffer little children, and forbid them not, to come unto me: for of such is the Kingdom of Heaven. And he laid his hands on them." Matt. 19:14-15. And Jesus called a little child unto Him, and sat him in the midst

of them, and said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the Kingdom of Heaven." Matt. 18:3-4

And they brought young children to Him, that He should touch them and his disciples rebuked these that brought them. But when Jesus saw it. He was much displeased, and said unto them, "Suffer the little children to come unto me, and forbid them not: for of such is the Kingdom of God. And he took them up in his arms, and put his hands upon them, and blessed them." Mark 10:14-16. "Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein." Luke 18:17

Matthew, Mark and Luke record similar accounts, concerning Jesus receiving children and blessing them, for of such little children is the Kingdom of God. This is ample proof that God's eternal kingdom, has more children that die under the age of accountability, than adults. The Lord reaps a bountiful harvest of children from all generations

of the earth, from the creation to the end of the world.

Second provision: Is for the salvation of adults, who have knowledge of good and evil, and accept the easy terms of the Gospel of Jesus Christ; that saves lost sinners by repentance and water baptism, in the name of the Father, and of the Son, and of the Holy Ghost, for the remission of all past sins, Matt. 28:19-20; Acts 2:38-39. Jesus answered Nicodemus. "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. Marvel not that I said unto thee. ve must be born again." John 3:5-7. "Neither is there salvation." in any other: for there is none other name under heaven given among men, whereby we must be saved "Acts 4:12 Man must be submissive to God's commands, John 3:16-17.

Third provision: The Holy Ghost. Matt. 3:11, "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire." Immerse with the Holy Ghost, as fulfilled on the day of

Pentecost when they were all filled with the Holy Ghost, Acts 2:3-4. Also in the fiery trials of life, for the trying of our faith and patience. Beloved, think it not strange concerning these fiery trials which is to try you, as though some strange thing happened unto you. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." I Pet. 1.7

Jesus said unto Thomas, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." John 14:6. "If ye love me, keep my commandments, And I will pray the Father, and He will give you another Comforter that He may abide with you for ever." John 14:15-16. "But the comforter, which is the Holy Ghost, whom

the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26

The most weighty commandment for man and woman is, to first seek the Kingdom of God and His righteousness, and all these temporal needs will be supplied. It is not God's will that any should perish. All that fail to be loval obedient servants to Christ and the church. are double loss to the Lord and His Eternal Kingdom. It makes redemption all in vain for them. all in vain if we don't allow the Holy Spirit to have first place in our lives: to lead and guide us into all truth of God's Holy Word, to be saved by the blood of the Lamb of God

> Selected from the March 15, 1958 issue of the Bible Monitor

CREATION AND CHRISTMAS!

In the beginning of time before creation And settled in God's great loving heart There was a divine Plan for our salvation Offered all who'd come with humble heart.

God created man a little lower than Angels Then breathed in him the Breath of life That they might fellowship at evening tide But man's heart became filled with strife. Christmas is all about man's redemption And is fore shadowed by Calvary's penalty Man celebrates Christmas without a Saviour And his Celebration's a meaningless reality.

Christmas – Easter are a continuing sequence Christ was the sacrificial Lamb for our sin Christmas should celebrate an empty tomb The glory of heaven radiating from within.

Our gift should include tears of repentance And confessions of deeds long closed away With restitution clothed in humble meekness Righting things with God and man that day.

Christmas will have an eternal significance As mankind understands their carnal nature Surrendering to God's divine plan, purpose The Holy Spirit moves without constricture.

Then for the relationship Creation intended Will reveal the assurance of eternal bliss Mankind back in harmony with his Creator Will rejoice, there's nothing to equal this.

-Paul D. Ayres Selected by Brother Ross Sines

REFLECTIONS OF THE 300TH ANNIVERSARY CELEBRATION:

MINGLING WITH THE DIGNITARIES August 2-3, 2008

As a member of the Brethren Encyclopedia (BE) Board of Directors, I was privileged to have a small role in the fouryear planning process for the 300th Anniversary Celebration of the first Brethren baptisms in the Eder River. However, prior to departure for Schwarzenau, my anxiety about making out okay in Germany was substantially increased when we who

were a part of the BE Board were informed that we were to escort our German quests of honor to the noon meal on Sunday afternoon. When we received the notice a few weeks before leaving for Germany, I shared with the others that it would probably be my luck to dump my wienerschnitzel onto the lap of the dignitary who was unfortunate enough to be assigned to me. Dale Stoffer (Brethren Church) kindly comforted me by observing that it would very likely be the only time I would ever see them, and then it would all be over. While Dale's reassurance provided a measure of relief. I still was a little nervous about properly escorting my dignitary around: I'm just not used to such things in my normal life.

It turned out that the first "dignitary" I needed to learn to live with for a few days was my traveling companion, Elder Milton Cook, who is Editor of the Bible Monitor. With about six hundred Brethren and four hundred Germans milling around the small village of Schwarzenau, there was plenty of visiting in between the scheduled activities. I teased Milton that I had the connections and

he had the pedigree! Because of my work with Brethren Encvclopedia, I knew a lot of people who were there. I would introduce them to Milton, and he would ask where they were from. When they mentioned the area they were from. Milton would declare that either he or his wife had a relative from that locality, and pretty soon he would discover that he was related to them or to someone they knew. Milton loves genealogy, and I think he was related to just about everybody we met! He can trace his ancestry back to Alexander Mack (if I knew that, I had forgotten it). When I found that out, I felt like I should have gotten down and washed his feet or something. (I did not realize he was such a dignitary when I agreed to travel with him!) That's why I maintain that the first dignitary I had to deal with turned out to be my traveling companion. Between his pedigree and my connections, we made out quite well on our trip to Germany.

On Sunday Morning of the 300th Anniversary, I suddenly realized I had a scheduling conflict. It was announced that after the morning worship service, at 11:45 AM (just before

lunch) there was to be a photo taken of all the descendants of Alexander Mack on the bridge in Schwarzenau. I had known that Fred Benedict, of the Old German Baptist Brethren and former President of Brethren Encyclopedia, was a descendant (Fred was unable to attend the celebration in Europe). But the fact that Milton was a descendant had somehow escaped me. So I very badly wanted to get a picture of the descendants of Alexander Mack and of course take one or two on Milton's camera for his memoirs. But there was a conflict of interest making demands on my schedule. We who were on the BE Board had been previously informed that we were to accompany our dignitaries to the noon meal. Also, as it turned out, the morning worship service ran to about 11:40 AM. After the service. I tried to assess the situation to see if I could quickly escape to the bridge for the photo shoot before escorting my dignitary to lunch. Most of the others on the BE Board seemed to have scattered except Dale Stoffer, Jeff Bach (Church of the Brethren), and me. So I figured I had better stick with them. The dignitaries were people too, and probably

did not know anybody there. And besides, they likely needed someone to show them around and get them some lunch without purchasing a ticket (it would never do to make our honored guests pay for their lunch)!

Both on Saturday and Sunday I noticed one really tall man who I figured must be a dignitary. He was so tall that he stood out in a crowd, and was quite official looking in a suit and tie. When I first noticed him on Saturday, I had a premonition that he was a dignitary, and that he would probably get stuck with me as his escort to lunch. It turned out his name was Ingo Stucke. and he was a member of the Governing Board of the Protestant Church of Westphalia. Another man with a regular build and sweater was with him. His name was Stefan Berk, and he was the Superintendent of the Church District of Wittgenstein. Ingo, the tall man, must have been seven feet tall: he was two heads above most people!

Realizing it really would not be very appropriate for the president of BE to wiggle out of his responsibility to escort a dignitary to lunch, I dutifully chose to let Glenn Riegel (photographer for Brethren Press)

take the photographs, and purposed to do my very best at "hosting." So I began talking to Ingo (the really tall man) and Stefan (who had a beard). Dale Stoffer, Jeff Bach, and I, along with our quests, walked around to the Manor House, talking as we walked, to see if any of the other BE Board members were there, but they were not. So we walked back toward the lunch tent. I thought special arrangements might have been made for the dignitaries to have lunch somewhere off to the side, but they were not. Someone said there were no more tables available, so we figured we could just eat outside somewhere. We had to wait in the lunch line in the hot sun like everyone else. Even as I felt a bit ashamed and embarrassed that we had not done something to avoid this situation for our honored guests, yet it was a good. practical demonstration that we Brethren traditionally do not see any difference in level between the laity and clergy. The wait in the hot sun really was not so bad. I was glad they were church officials and not political officials. At least that was more within my comfort level. I was actually beginning to enjoy the

conversation and fellowship.

Of course, Ingo and Stefan had questions about our different groups. I tried to give them honest answers. They wanted to know whether the main Brethren groups were "in communion" with one another. The answer is, "No, the Old German Baptist Brethren and the Dunkard Brethren have closed communion." Only members in good standing in their respective denominations are invited to participate in the Love Feast service.

I tried to explain why, but I did not get that part explained very well. When we exclude nonmembers of our denomination from the communion table, it's not that we are attempting to exercise judgment on them, but rather because of the Brethren understanding of the serious penalty for eating bread and drinking the cup in an unworthy manner (see I Corinthians 11:27-32). The article on this topic in The Brethren Encyclopedia says, "Brethren who practice close communion do so not because of a negative judgment about the doctrine of Christians from other denominations, rather it is because of the Brethren teaching about the

corporate nature of communion which requires union in faith and fellowship sufficient to realize the fullest blessings of the communion service" (see the article "Close Communion" on page 321 of Volume 1 of The Brethren Encyclopedia).

I then asked about the relationship between the church and the state in Germany, and that topic provided some conversation for quite a while. The church in Germany is independent from the state. Membership is voluntary.

We received our food which was soup and a hard roll (the dignitaries got the same as everybody else). Since seating was limited, I found a place at a table for Ingo and I to sit and eat. We sat down and talked to the people at that table for a short time. But Dale Stoffer found a table that was clearing in the corner of the food tent where we could all sit together. After waiting until some people moved out of the aisle, we sat down, bowed for prayer, and began eating. We enjoyed a very pleasant conversation.

Dale Stoffer asked about the most pressing issues facing the church in Germany, which is called the "Evangelical Prot-

estant Church" and is a union of the Lutheran and Reformed denominations. Ingo and Stefan said the most pressing problem is that people are choosing not to be members. At this time eighty percent of West Germans belong to the church and are considered to be Christians (Probably a high percentage of them are secular or nominal Christians.) Twenty percent of East Germans are members of the church. The atheism that was forced upon the population during the years of Communism in East Germany really seems to have taken a toll.

Another reason for the decline in membership is that the official German Protestant Church is primarily funded by a church tax. The church tax is nine percent of whatever the state tax is, and is imposed only on church members. That is one rather significant disincentive for people to say they are members. I do not know what percent the German taxes amount to, but whatever it is, nine percent of that figure would be assessed additionally by the government, and then be forwarded to the church. If, when filling out your tax form, you declared you were not a member

of the church, you would not have to pay that nine percent to the church. Of course, many of the church buildings are huge nine-hundred-year-old edifices that must cost a mint for upkeep and heating. There are no cooling costs! In our experience, there was almost no air conditioning in Germany, and no ice (except what I made in a small refrigerator freezer in our guest house for our basic survival).

We then talked about the Muslims for a while. Obviously they do not belong to the Evangelical Protestant Church. The Muslim population in Europe is growing rapidly. We lingered at the table for a while, then needed to report to the Manor House for our meeting with the Prince that Otto Marburger (from Schwarzenau) had set up (he does seem to have connections). I wanted to provide our guests of honor the opportunity to use the toilets at the riding stable (they were nicer than the porta potties), but we were reminded that there was a line, and it formed at the rear. We did not have time to wait, so sweated it out until the evening!

This experience of mingling with the dignitaries reminded me of a story which appears on

page 468 of the book on Brethren history entitled "Fruit of the Vine" by Donald Durnbaugh. and published by Brethren Press. After World War I, representatives from the Quakers, Mennonites, and Church of the Brethren felt very strongly that something had to be done about making provisions for conscientious objectors to war and alternative service before another war broke out. And so a series of meetings were convened which eventually resulted in the National Service Board for Religious Objectors being started (which later became the National Interreligious Service Board for Conscientious Objectors). One meeting was assembled by Church of the Brethren staff to address this topic with the various Brethren groups. The representatives from the Old German Baptist Brethren felt noticeably nervous among the scholars, theologians and professional staff persons. The others tried to ease their feelings, but to no avail. When invited to express an opinion. Elder J. W. Skiles, of the Old German Baptist Brethren, demurred, stating that the Old Orders were from the country and had no suggestions. When

the chairman of the meeting urged Elder Skiles to go ahead anyway because quite a few sitting around the table were from the country, Skiles responded, "But we came from the country this morning!"

While I cannot claim to be a farmer or the son of a farmer (I did help my uncles on their farms sometimes), I don't feel terribly comfortable in noteworthy social circles. I feel much more at ease among "regular" folks. However, I was able to come to the point of recognizing how honored we were that two officials from the Evangelical Protestant Church

of Germany would come and spend time with us at our 300th Anniversary Celebration. For me, it was a tremendous learning experience. I especially appreciated the leadership role that Dale Stoffer and Jeff Bach provided in the conversation with the dignitaries. With their initiative and the kind graciousness of our guests, I can say that I greatly enjoyed the experience and came away with a greater appreciation for our faith heritage.

Respectfully submitted, Brother Robert Lehigh

A GOOD SAMARITAN

One of the best known passages in the Bible concerns the Good Samaritan. That event involved a man who was robbed. beaten and left for dead. As he lay in the road after he had been assaulted, there came by other travelers, but they failed to give him any help. At least two of those who passed by would seem by their position and training to be men who would be expected to help him. Instead both avoided him and the problems he might cause them. The one traveler who would have been expected to ignore him

was the Samaritan. After all, the Jews and the Samaritans were perpetually at enmity with each other, so why should he help his enemy? Despite expectations, the Samaritan became his rescuer. He provided the immediate care the victim needed and also arranged for others to continue that care at his expense. This scene has given rise to the term, Good Samaritan.

A Good Samaritan is considered a person who helps another who is in need. The Good Samaritan is willing to go out of his way, investing time, labor

and money in the well being of the victim whom he may not even know. The recipient may not necessarily be hurt, poor, or victimized. It may be a case of being inconvenienced. It may involve hardship upon others. The case does not need to be parallel with the victim's case in the Bible.

At the close of the celebration of the three hundredth Anniversary of the founding of the Brethren at Schwarzenau. Germany, this Editor and his traveling companion realized that we would need at least a ride to Marburg to catch a train to Mainz, where we had hotel reservations for the night. Those in charge of the program were busy with many details as the event was winding down. While tour buses were making this run, there were no known vehicles, with places for us, headed for Marburg at that time. There were many suggestions and plans advanced but nothing definite had been worked out.

In this time of uncertainty, a Good Samaritan came to our rescue. A German doctor, from near Worms, had attended the Sunday afternoon service at Schwarzenau. He had had some prior contact with Elder

Lehigh. They shared a mutual friend in Pennsylvania. The doctor had completed some of his training in Baltimore, with some work being done in York, Pennsylvania. This had brought him into contact with some of the plain Brethren of that area. Thus he had an interest in the event at Schwarzenau and did attend the service that afternoon. He invited us to go with him and his son. They would take us to Mainz which would not be much out of his way to his home

After settling our accounts and packing our luggage, we were ready for an interesting trip to Mainz. Since he had a good command of English we had an interesting trip with uplifting conversation. We learned much about him and his family. We also learned about his Christian background.

He first took us to the city of Bad Laaphse. He drove us through various areas of the city showing us where he had lived and gone to school as a child. This was accompanied by more information about his background. He was a native of Khasakistan, which was at that time a part of the Soviet Union. Russian was his native

language, acquiring German when he came to Bad Laaphse, then later learning English. He had come to Bad Laaphse with his parents when they had been deported from the Soviet Union.

Originally his ancestors had lived in Prussia, now a part of Germany. They along with many other Mennonites had accepted the offer of the Czar to settle some of the remote parts of Russia. During the first one hundred vears the Mennonites in Russia had had little trouble with living in Russia, but in the 1870's this began to change. The Russian government began to renege on promises made to the Mennonites; especially their exemption from military service. A large number of the Mennonites emigrated to Canada and the United States in the next few years.

Many of the Mennonites had become lukewarm in their religious beliefs and practices. At least among some of the Mennonites a revival occurred about 1870. These revived Mennonites adopted immersion baptism. They became known as Mennonite Brethren. Among those who had a part in this revival were the doctor's

ancestors. His family continued to live under the oppression of first the Czars, and then Stalin and the Communist rulers until his parents were deported to West Germany.

As we traveled he expressed his wish to take us to Russian Mennonite services that evening, but we had left Schwarzenau too late to be able to attend any of those services. We did enjoy the ride and the conversation. The journey was approximately two hours long.

As we neared Mainz we crossed the Rhine River, actually we crossed it twice since he was not familiar with the city, so had made a wrong turn. Eventually we found the central area where our hotel was located. We were able to spend more time with the doctor and his son as he helped us to locate the railroad station, we would leave from the next morning. He showed us how to purchase our tickets the next morning, before helping us get checked in at the hotel.

As we went outside to return to his vehicle, he decided we should enjoy some different food. There was a Turkish food stand by the hotel. So at his insistence we had some Turkish food, which is a new part of modern German culture. The food was different but good. Eating gave us several more minutes to spend in fellowship in a far away land, where Christianity is not generally warmly embraced.

A Good Samaritan can take many forms and serve in various ways. This doctor was a Good Samaritan to us that evening in Germany. We were able to travel from Schwarzenau to Mainz in the company of this

man who had many interesting and inspiring stories to share with us.

As he left to continue his journey to his home, the two of us shared that we each felt so blessed with this part of our trip. We had had a wonderful journey in enjoying not only the celebration in Schwarzenau but now this journey with our Good Samaritan.

Brother Milton Cook

COME TO CHURCH

"Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Hebrews 10:25

Come to church. Do not worry about what other people think. Christians must assemble together. It brings glory to God. It edifies and feeds us. It draws us together in love. We need to gather in a Biblical, spiritual, living assembly. The church is the body of Christ. A body has warmth, movement, and life. All these things must be present in God's church. If we are seeking to do God's will and know of an assembly with

these qualities, it is up to us to become a part of it.

There is no perfect church because it would become imperfect the moment you or I joined it. Carnality in the House of God has caused many to turn away. We need to repent of our unkindness to others and go forward. We need to pray to God for help in this regard.

But most of all we need to come to church. We must honor God with our lives (a living sacrifice – Romans 12:1) and with our presence in His house. Ps. 122:1 says, "I was glad..." in reference to going "into the house of the Lord."

We have met up with many who spend their lives "church-

hopping". They go to a church for a while until something fails to go their way, then they leave and go somewhere else. Possibly the church just did not suit their standard, or there was some kind of disagreement. But sometimes the argument is not with the church, but with the people themselves. Many people are of the opinion that if they cannot make it their way. or change it to their way, then they will move on. Who knows everything? That is why we need each other's fellowship. The parts of the body support and complement one another. The hand cannot do what the heart does. Neither can the foot do what the eye does. We need each other

We are writing this article to those who have not fellowshipped with us for a while. You know what the Bible says about gathering together, yet you will not come.

Someone has offended you. What does it matter anyway what that person thinks? You must be bold. You have confessed Christ as your Saviour. You do your best to live for Jesus on a daily basis. You should come to God's house.

Sometimes brothers and sisters or even cousins have disagreements. But you must realize that they are still related. The argument does not change that.

We need the fellowship of God's people. We cannot keep the ordinances without God's people. Those who separate themselves from the fellowship of God's people endanger their relationship with God. May God help us to see our need for fellowship one with another. Come to church.

Brother Lynn H. Miller

YE ARE A LIGHT

Matt. 5:14-16, "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men,

that they may see your good works, and glorify your Father which is in heaven."

So we should not be ashamed to let men know we are Christians, but neither should we do good to be seen of men, or see how good I am. The glory

should go to the Father.

We also should be sure the light we show is the true light. Luke 11:33-36, "No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick. that they which come in may see the light. The light of the body is the eye, therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light."

Be sure to have the true light. John 1:4, "In him was life; and the life was the light of men." John 1:9, "That was the true Light, which lighteth every man that cometh into the world." I John 1:5, "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all."

Jesus brought the light down from heaven. Isaiah 9:27, "The people that walked in darkness have seen a great light: they that dwell in the land

of the shadow of death, upon them hath the light shined." Matt. 4:14-17, "That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zebulon, and the land of Nephthalim by the way of the sea, beyond Jordan, Galilee of the Gentiles: The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand "

There is light in that city. Rev. 21:23, "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Rev. 22:5, "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

Eph. 5:8, "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

May God bless you, and keep your light shining.

Brother William Carpenter

THE PATH UNTROD

There is a path, as yet untrod Since first began the falling snow; Winds in and out around the trees Their weighted branches bending low.

The laurels watch beside the trail. The spruces here their vigil keep The snow lies deep o'er violets frail Wrapped in a restful winters sleep.

Some hidden boulders bar the way, A dashing stream with foaming spray Must be passed o'er, while all about The solitude and gloom hold sway.

Then comes the thought, where leads this path Beneath the maze of new fallen snow? All paths must have an end sometime Though where we do not always know.

Perhaps it leads by some lone lake. A cottage stands beside the shore Its windows shuttered from the storm And tightly barred the oaken door.

Perhaps within are children small; A mother wipes tears from her eyes. Upon a bed the father lies, Except for aid he surely dies.

The hungry children weep for food But none within the house remains, For long untrod the path has lain Beneath deep snows o'er wintry plains.

The mother feels her husband's brow Then kneels to call upon her God; Then opens wide the door again To gaze upon the path untrod. No form is seen, no step is heard, No sign of life to meet her eye The stretching solitudes of snow, The frozen lake, the darkening sky.

Is there no aid to reach the door?

No hand to cool the fevered brow,

No feet to carry food and drink

To those whose need is terrible now.

I see another soul in need More terrible than this mother knows; A soul bowed down with guilt and shame With dreadful fear of future woes.

He seeks with terror in the dark Some way to hide the tears that fall. He sees no ray of light ahead But hopelessness compasses all.

Without some aid this soul must die. Must lose itself in dark despair. But yet no kindly word is heard No gentle step e'er passes there.

The snow before his door lies smooth, No step disturbs its glittering white, No song is heard, no voice of cheer Breaks o'er the sorrow of his night.

I walk my own gay selfish way Nor pause to note my brothers need. I do not see the broken heart, The misty eyes that silent plead.

I do not show the love I feel.
I do not speak the word of cheer.
I do not give the glowing smile
To drive away the bitter fear.

I have no time to seek his door, To tell him of a gracious God. I go my own self-righteous way And leave once more his path untrod.

Forgive me Father, for the times I do not see a brother's pain. I do not heed a falling tear Though fast thy fall like April's rain.

Help me to feel a brother's woe. Help me to show a glowing love That he, through me, may also know The greater love from high above.

-Charles E. Lehigh

BIBLE STORY

AN ALTAR TO GOD Genesis 35 Rudy Cover

God told Jacob to go up to Bethel and live there and make an altar unto Him. Then Jacob gathered his family together and all his servants and told them to put away their idols and be clean and change their clothes for he was going to make an altar to the real God of Heaven. It had been this God who had helped and blessed them so much Then they gave Jacob all their idols and the earrings which they had in their ears. Jacob took their images and jewelry and hid them under an oak tree by the city of Shechem.

Jacob and his family and servants and flock had to pass through country where there were people that were enemies of Jacob. But God put fear into the hearts of these people and they did not molest Jacob and his family. God was watching over Jacob.

Jacob came to Bethel and built an altar to God where they could burn sacrifices to God, for this was pleasing to Him. It was the worship that God accepted in Jacob's time.

God appeared unto Jacob again and blessed him and

changed his name from Jacob to Israel. Israel means "A prince of God." Truly Jacob was a prince of God because he became the father of the nation of Israel who became God's chosen people. And the promise that God promised Abraham and Isaac concerning the land of Palestine was passed on to Jacob and his descendents. Jacob had twelve sons who became the twelve tribes of the children of Israel.

Jacob built an altar for the Lord and sacrificed the best

of his flocks. He had a heart that desired that God would go with him because he knew God was the only one he could trust. Can we like Jacob, desire the blessing of God? Can we make our hearts an altar to sacrifice our sinful ways and accept the teachings of God's only begotten Son that we might be blessed of God and have everlasting life?

Selected from the September 15, 1974 issue of the Bible Monitor

PUT YOUR MONEY INTO THE MESSAGE

We must decide whether we are going to put our money into the building, or into the message. For nearly 2000 years the Church has been putting its money into the building. Instead of getting out the message, we have been erecting magnificent and luxurious auditoriums in which to worship God.

Some false cults have been much wiser. They put their money into an erroneous message. They know that the message is more important than the building. Yet all over the United States of America we are still investing in bricks and mortar, whereas God wants us to invest

in the message.

This is not to say that we do not spend money on printing. We print programs, church bulletins, minutes and invitations, but how much do we spend on the actual message of salvation?

Not until the Church realizes that the message is more important than the building will we be able to evangelize the world. If for every dollar invested in the printed page we could win a soul for Christ, then by all means we should put our money into the message.

God did not tell us to build magnificent buildings and invite people in. He told us to go out with the message and preach the Gospel to the entire world. Our message needs to reach farther than just ourselves. Gospel tracts, lovingly distributed by hand by the people of God to those outside the ark of safety, can do much to bring others to Christ. Let us put our money into the message.

Adapted from a tract by J. Oswald Smith By Brother Lynn H. Miller

MARRIAGE

MOSS-DAVISON

Sister Melissa Moss and Brother Jeffrey Davison were married at the Dunkard Brethren Church in Dallas Center, Iowa on September 13, 2008. They are at home at 18335 NW 1700 Rd., Garnett, KS 66032.

ADULT SUNDAY SCHOOL LESSONS FOR JANUARY 2009

Jan. 4 - The Fragrance of the Ointment - John 12:1-11

- 1. How would the ointment of spikenard be connected to Jesus' burial?
- 2. Why would the Chief Priests desire to put Lazarus to death?

Jan. 11 - The King Cometh - John 12:12-19

1. Why did the people give Jesus the reception as He entered Jerusalem?

2. Why were the Pharisees concerned that "The world is gone after Him"?

Jan. 18 - We Would See Jesus! - John 12:20-36

- 1. How was the Son of man glorified?
- 2. How does the lifting up of Jesus, draw all men unto Him?

Jan. 25 – Yet They Believed Not – John 12:37-50

- 1. What causes some to believe and others not to believe?
- 2. If Jesus came to save not to judge, how will Judgment play a role in humanity from Jesus forward?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR JANUARY 2009

Jan 4 – Abiding in Christ – John 15:1-12, I John 2:2, 28

1. How does purging bring forth more fruit?

2. Examine the magnitude of Jesus taking care of the sins of the whole world.

Jan. 11 - Daily Worship - Dan. 6:1-13, Psalm 61:8, Luke 9:23

1. What is in man to despise one that is positioned above and has an excellent spirit, and why the need to find "occasion against"?

Jan 18 – Associations – Exodus 23:2, Psalm 1:1-2, II Cor. 6:14-18

- 1. What does meditating day and night on the Lord have to do with associations?
- 2. Examine "them" in II Cor. 6:17.

Jan 25 - Expression of Self - Psalm 100:2, 147:1, Phil. 4:6-9

- 1. Why is the modern worldly view of self expression so dangerous to the Christian?
- 2. What triggers a desire to sing unto God? Relate that to expression of self.

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